

THE

Pious Christian's best Companion:

CONTAINING

The BOOK of

Common Prayer,

And Administration of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies

OF THE

CHURCH,

According to the Use of

*The Church of England:*

Together with the

Psalter or Psalms of DAVID,

Pointed as they are to be sung or said in Churches.

WITH

NOTES,

PRACTICAL AND EXPLANATORY;

Extracted from the WRITINGS of several Learned  
and Pious DIVINES.

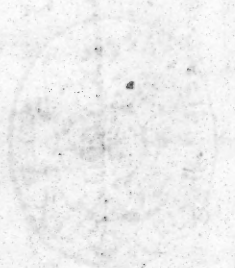
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## The PREFACE.

**I**T hath been the wisdom of the Church of *England*, ever since the first compiling of her public Liturgy to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that were a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many

times more, and greater than the evils that were intended to be remedied by such change: So on the other side, the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein,



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as to those that are in place of authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the reformation, the church, upon just and weighty considerations heretoreunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts, and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the public.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember, But when, upon his Majesty's happy restoration it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected

therunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to his sacred Majesty, that the said book might be revised, and such alterations therein, and additions therunto made, as should be thought requisite for the ease of tender consciences: Whereunto his Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects, of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequences (as secretly striking at some established doctrine, or laudable practice of the Church of *England*, or indeed of the whole Catholic Church of CHRIST) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were rendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed

## THE PREFACE.

to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: For we are fully persuaded in our judgments (and we here profess it to the world) that the book as it stood before established by law, doth not contain in it any thing contrary to the word of GOD, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction, as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the Preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the public Worship of GOD; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better

direction of them that are to officiate in any part of divine service; which is chiefly done in the Calendars and Rubricks: or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: or thirdly, for a more perfect rendering of such portions of holy scripture, as are inserted into the Liturgy; which in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last translation: and that it was thought convenient that some prayers and thanksgivings fitted to special occasions should be added in their due places; particularly for those at sea, together with an office for the baptism of such as are of riper years; which, although not so necessary when the former book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty



## *Of the SERVICE of the CHURCH.*

weighty affair, as in the sight of GOD, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factions, peevish and perverse spirits, should be satisfied with any

thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the convocations of both provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

### *Concerning the SERVICE of the CHURCH.*

There was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof, if any man would search out by the ancient fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the clergy, and especially such as were ministers in the congregation, should (by often reading, and meditation in GOD's word) be stirred up to godliness

themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and farther, that the people (by daily hearing of holy scripture read in the church) might continually profit more and more in the knowledge of GOD, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, || with multitudes of responds, verses, vain repetitions, commemorations † and synodals, \* that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book

|| These were fabulous accounts of the acts and miracles of the Roman

Saints recited on the days of their respective feasts; which were so numerous, that there was scarce a day free from having idle tales mixt with its respective Service.

† The mixing of lesser Services with

that of a Sunday, or some greater Festival.

\* These were the publication or recital of Provincial Constitutions in the parish churches, which the minister was bound, by the Canons, to declare to his congregation.

## *Of the SERVICE of the CHURCH.*

of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: After like sort were other books of holy scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the church, as they might understand, and have profit by hearing the same; the service in this Church of England

these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the *¶* Pie, and the manifold changings of the service was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy

*¶* This Pie consisted of tables and indexes to direct the congregation, by reason of the great intricacy which was in the Latin Service. It was so called from

to be understood; wherein (so much as may be) the reading of holy scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off anthems, responds, invitatories, and such like things as did break the continual course of the reading of the scripture.

Yet, because there is no remedy, but that of necessity there must be some rules; therefore certain rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an order for prayer, and for the reading of the holy scripture, much agreeable to the mind and purpose of the old fathers, and a great deal more profitable, and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is agreeable to the same; and that in such a Language and Order, as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in lay-

the parti-coloured letters whereof it was composed. the initial with other remarkable letters and words being red, and the rest black.

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## *Of the CEREMONIES of the CHURCH.*

ing and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

**T**Hough it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

## *Of Ceremonies, why some be Abolished, and some Retained.*

**O**F such Ceremonies as be used in the Church, and have had their beginning by the instruction of Man, some at the first were of godly intent and purpose devised, and yet at length turned to Vanity and Superstition; Some entered into the Church by indifferet Devotion, and such Zeal as was without Knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their unprofitable-

ness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away, and clean rejected: Other there be, which altho' they have been devised by Man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to Edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And

## Of the CEREMONIES of the CHURCH.

And although the keeping or omitting of a Ceremony in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small Offence before GOD. *Let all things be done among you, faith St. Paul, in a seemly and due Order:* The appointment of which Order pertaineth not to private Men; therefore no Man ought to take in hand, nor presume to appoint or alter any public or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please GOD, and profit them both. And yet lest any man should be offended, whom good Reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained that they were grown to

such a number, that the estate of Christian people was in worse case concerning that matter than were the Jews. And he counsell'd, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a ceremonial law (as much of Moses law was) but it is a Religion to serve GOD, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies, which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his Duty to GOD, by some notable and special Signification, whereby he might be edified. Furthermore, the most weighty cause of the Abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious Blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the Glory of GOD, that the abuses could not well be taken away, the Thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the



## \* Of the ORDER of the PSALTER.

old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have Reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord, than of Innovations and New-fangledness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden Men's Consciences without any

Cause; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered, and changed, and therefore are not to be esteemed equal with GOD's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every Man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own People only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of GOD's Honour and Glory, and to the reducing of the People to a most perfect and godly living, without Error or Superstition; and that they should put away other Things, which from time to time they perceive to be most abused, as in Men's Ordinances it often changeth diversly in divers Countries.

*\* The ORDER how the PSALTER \* is appointed to be read.*

THE Psalter shall be read thrice every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty-eighth or Twenty-ninth Day of the Month.

\* The Book of Psalms is thus called, from its title in the Latin service. The translation of them in the Common Prayer Book was first of all in use,

And whereas *January, March, May, July, August, October, and December*, have One and Thirty Days apiece; it is ordered, that the same Psalms shall be read the last Day of the said Months, which were read the Day be-

being the Version of Tindal and Coverdale, revised by Archbishop Cramer at the Reformation, no other Version of the Psalms being then extant.

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## Of the ORDER of the HOLY SCRIPTURES.

fore: So that the Psalter may begin again the first Day of the next Month ensuing.

And whereas the Hundred and Nineteenth Psalm is divided into Twenty-two Portions, and is over long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the Hundred and Nineteenth Psalm, shall be repeated this Hymn,

*Glory be to the Father, and to the Son: and to the Holy Ghost;*

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Note. That the Psalter followeth the Division of the *Hebrews*, and the Translation of the Great *English Bible*, set forth and used in the Time of King *Henry* the Eighth, and *Edward* the Sixth.

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*The ORDER how the rest of the HOLY SCRIPTURE is appointed to be read.*

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**T**HE Old Testament is appointed for the First Lessons at Morning and Evening Prayer; so as the most part thereof will be read every Year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every Year thrice, besides the Epistles and Gospels; except the Apocalypses, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both

at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which Days are to be found in the Table of Proper Lessons.

And note, That whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle and Gospel appointed for the *Sunday*, shall serve all the week after, where it is not in this Book otherwise ordered.



Proper LESSONS to be read at MORNING and EVENING  
PRAYER, on the *Holy-days* throughout the Year.

|                                        | ¶ MAT T I N S.                         | ¶ EVEN S O N G.         |
|----------------------------------------|----------------------------------------|-------------------------|
| <i>Saint Andrew</i> -                  | Proverbs 20                            | Proverbs 21             |
| <i>St. Thomas the Apostle</i> -        | 23                                     | 24                      |
| <i>Nativity of Christ.</i>             |                                        |                         |
| 1 Lesson                               | Isaiah 9 to ver. 8                     | Isaiah 7 v. 10 to v. 17 |
| 2 Lesson                               | Luke 2 to ver. 15                      | Titus 3 v. 4. to v. 9   |
| <i>Saint Stephen.</i>                  |                                        |                         |
| 1 Lesson                               | Proverbs 28                            | Ecclesiastes 4          |
| 2 Lesson                               | Acts 6 ver. 8, and ch. (7. to ver. 30) | Acts 7 ver. 30 to v. 55 |
| <i>Saint John Evang.</i>               |                                        |                         |
| 1 Lesson                               | Ecclesiastes 5                         | Ecclesiastes 6          |
| 2 Lesson                               | Revelations 1                          | Revelations 22          |
| <i>Innocents Day</i>                   | Jeremiah 31 to ver. 18                 | Wisdom 1                |
| <i>Circumcision.</i>                   |                                        |                         |
| 1 Lesson                               | Genesis 17                             | Deuteron. 10 v. 12      |
| 2 Lesson                               | Romans 2                               | Colossians 2            |
| <i>Epiphany.</i>                       |                                        |                         |
| 1 Lesson                               | Isaiah 60                              | Isaiah 49               |
| 2 Lesson                               | Luke 3 to ver. 23                      | John 2 to ver. 12       |
| <i>Conversion of S. Paul.</i>          |                                        |                         |
| 1 Lesson                               | Wisdom 5                               | Wisdom 6                |
| 2 Lesson                               | Acts 22 to verse 22                    | Acts 26                 |
| <i>Purification of the Virgin Mary</i> | Wisdom 9                               | Wisdom 12               |
| <i>Saint Matthias</i>                  | 19                                     | Ecclesiasticus 1        |
| <i>Annunciation of our Lady</i>        | Ecclesiasticus 2                       | 3                       |
| <i>Wednesday bef. Easter</i>           |                                        |                         |
| 1 Lesson                               | Hosea 13                               | Hosea 14                |
| 2 Lesson                               | John 11 ver. 45                        |                         |
| <i>Thursday bef. Easter.</i>           |                                        |                         |
| 1 Lesson                               | Daniel 9                               | Jeremiah 31             |
| 2 Lesson                               | John 13                                |                         |
| <i>Good Friday.</i>                    |                                        |                         |
| 1 Lesson                               | Genesis 22 to ver. 22                  | Isaiah 53               |
| 2 Lesson                               | John 18                                | 1 Peter 2               |
| <i>Easter Even.</i>                    |                                        |                         |
| 1 Lesson                               | Zachariah 9                            | Exodus 13               |
| 2 Lesson                               | Luke 23 ver. 50                        | Hebrews 4               |
| <i>Monday in Easter-week</i>           |                                        |                         |
| 1 Lesson                               | Exodus 16                              | Exodus 17               |
| 2 Lesson                               | Matthew 28                             | Acts 3                  |

*Tuesday*

# LESSONS proper for HOLIDAYS.

|                                   | MATTINS.                            | EVENSONG.               |
|-----------------------------------|-------------------------------------|-------------------------|
| <i>The Masine Easter-week</i>     | -                                   | -                       |
| 1 Lesson                          | Exodus 20                           | Exodus 32               |
| 2 Lesson                          | Luke 24 to verse 13                 | 1 Corinthians 15        |
| <i>Saint Mark</i>                 | Ecclesiasticus 4                    | Ecclesiasticus 5        |
| <i>St. Philip &amp; St. James</i> | -                                   | -                       |
| 1 Lesson                          | Ecclesiasticus 7                    | -                       |
| 2 Lesson                          | John 1 ver. 43                      | 9                       |
| <i>Ascension-day.</i>             | -                                   | -                       |
| 1 Lesson                          | Deuteronomy 10                      | 2 Kings 2               |
| 2 Lesson                          | Luke 24 ver. 44                     | Ephesians 4 to v. 17    |
| <i>Monday in Whitsun-week.</i>    | -                                   | -                       |
| 1 Lesson                          | Genesis 11 to ver. 10               | Num. 11 v. 16 to v. 30  |
| 2 Lesson                          | 1 Corinthians 12                    | 1 Corinth. 14 to v. 26  |
| <i>Tuesday in Whitsun-week.</i>   | -                                   | -                       |
| 1 Lesson                          | 1 Samuel 19 ver. 18                 | Deuteronomy 30          |
| 2 Lesson                          | 1 Thess. 5. v. 12 to v. 24          | 1 John 4 to v. 14       |
| <i>Saint Barnabas.</i>            | -                                   | -                       |
| 1 Lesson                          | Ecclesiasticus 10                   | Ecclesiasticus 12       |
| 2 Lesson                          | Acts 14                             | Acts 15 to v. 36        |
| <i>Saint John Baptist.</i>        | -                                   | -                       |
| 1 Lesson                          | Malachi 3                           | Malachi 4               |
| 2 Lesson                          | Matthew 3                           | Matthew 14 to v. 13     |
| <i>Saint Peter.</i>               | -                                   | -                       |
| 1 Lesson                          | Ecclesiasticus 15                   | Ecclesiasticus 19       |
| 2 Lesson                          | Acts 3                              | Acts 4                  |
| <i>Saint James.</i>               | Ecclesiasticus 21                   | Ecclesiasticus 22       |
| <i>Saint Bartholomew.</i>         | -                                   | -                       |
| <i>Saint Matthew.</i>             | -                                   | -                       |
| <i>Saint Michael.</i>             | -                                   | -                       |
| 1 Lesson                          | Genesis 32                          | Daniel 10 ver. 5        |
| 2 Lesson                          | Acts 12 to ver. 20                  | Jude ver. 6 to v. 16    |
| <i>Saint Luke.</i>                | Ecclesiasticus 51                   | Job 1                   |
| <i>St. Simon &amp; St. Jude</i>   | -                                   | -                       |
| <i>All Saints.</i>                | -                                   | -                       |
| 1 Lesson                          | Wisdom 3 to v. 10                   | Wisdom 5 to ver. 17     |
| 2 Lesson                          | Hebrews 11 v. 33 & chap. 12 to v. 7 | Revelations 19 to v. 17 |

Proper



PRAYER, on the *Sundays* throughout the Year.

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# LESSONS proper for SUNDAYS.

| <i>Sundays after Trinity.</i> | M A T T I N S. | E V E N S O N G. |
|-------------------------------|----------------|------------------|
| The first                     | Joshua 10      | Joshua 23        |
| 2                             | Judges 4       | Judges 5         |
| 3                             | 1 Samuel 2     | 1 Samuel 3       |
| 4                             | 12             | 13               |
| 5                             | 15             | 17               |
| 6                             | 2 Samuel 12    | 2 Samuel 19      |
| 7                             | 21             | 24               |
| 8                             | 1 Kings 13     | 1 Kings 17       |
| 9                             | 18             | 19               |
| 10                            | 21             | 22               |
| 11                            | 2 Kings 5      | 2 Kings 9        |
| 12                            | 10             | 18               |
| 13                            | 19             | 23               |
| 14                            | Jeremiah 5     | Jerem. 22        |
| 15                            | 35             | 36               |
| 16                            | Ezekiel 2      | Ezekiel 13       |
| 17                            | 14             | 18               |
| 18                            | 20             | 24               |
| 19                            | Daniel 3       | Daniel 6         |
| 20                            | Joel 2         | Micah 6          |
| 21                            | Habbak. 2      | Proverbs 1       |
| 22                            | Proverbs 2     | 3                |
| 23                            | 11             | 12               |
| 24                            | 13             | 14               |
| 25                            | 15             | 16               |
| 26                            | 17             | 19               |

## Proper P S A L M S on certain Days.

|                         | M A T T I N S.   | E V E N S O N G.   |
|-------------------------|------------------|--------------------|
| <i>Christmas Day.</i> — | Palm 19, 45, 85. | Palm 89, 110, 132. |
| <i>Ass-wednesday.</i> — | 6, 32, 38.       | — 102, 130, 143.   |
| <i>Good-Friday.</i> —   | 22, 40 54.       | — 69, 88.          |
| <i>Easter-Day.</i> —    | 2, 57, 111.      | — 113, 114, 118.   |
| <i>Ascension-Day.</i> — | 8, 15, 21,       | — 24, 47, 108.     |
| <i>Whitsunday.</i> —    | 48, 68.          | — 104, 145.        |



## INTRODUCTION to the CALENDAR.

**T**HE Calendar was so called from the word *Calende*, which marked the first day of the month in the Roman account of time. The columns of holy-days and Romish saints stand much as they did at the reformation, only the church holy-days are distinguished by another character; and several of the Romish saints days, being retained in people's minds, to mark the sittings of our Courts of Justice, and other customs of manors, wakes, &c. all the catalogue is inserted in the Calendar. The whole use of it, as it now stands, is restrained to the finding lessons for the daily service, and we have only to observe where a blank line falls in the column of holy-days opposite the name of an apostle or a festival, it directs to the proper lesson in the table. The column with letters is intended to find out the day of the month, by knowing the Sunday, or Dominical letter, as it is called, the use of which is pointed out in its proper table, tho' most people have recourse to an almanack. With respect to the

moveable feasts and fasts, they are known by the foregoing tables; and here only the lessons marked in the Calendar are to be rejected, one or both, as they are supplied in the proper table. If we consider the Calendar, with its annexed tables, as it was introduced at the reformation, before there were so many almanacks to have recourse to, it was useful, not only upon account of its regulating the course of the lessons, marking the holy-days, &c. but as necessary to show the course of time; and hence those columns which are of small importance at present, yet find a place; and even the Calends, Ides,\* and Nones, by which the Romans reckoned, are still in the larger editions of the Common Prayer, because the more learned of the clergy had begun to read classic authors, & in their correspondence by letter, used to date their epistolary works after this reckoning; a thing not to be wondered at, as Monkish ignorance began to be discountenanced with the revival of arts and sciences at the dawning of the reformation.

\* The 13th day of each month, except *March, May, July, and October.*

because in those it was six days before the Nones, and in the other four days.

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## INTRODUCTION to the CALENDAR.

Upon the Review of our Liturgy, several lessons in the Calendar were changed for others which were thought more proper; and thus the reading of Chronicles is set aside, as having been anticipated by the books of Samuel and Kings. Other Chapters are likewise omitted in the historical books of the Old Testament, either because they are repetitions, or contain genealogies, names of persons and places, or some other matters less profitable to instruct the hearers. The Song of Solomon is wholly omitted, because it is not proper for a mixed congregation, if taken literally, and few are capable of understanding it otherwise, so as to put a tolerable sense upon it; many Chapters in Ezekiel are likewise passed over, on account of the mystical expressions in which they are wrapped up. Why some other parts of Scripture were overlooked does not so plainly appear; or why some stories of a legendary nature are appointed out of the Apocrypha, tho' some chapters from Ecclesiasticus and the Wisdom

of Solomon, which are very instructive, are properly enough introduced.

We shall just hint to the reader, that the former commencement of the year of our Lord from the twenty-fifth day of March ceased with the alteration of the style; but the reason of that other alteration, whereby eleven days were sunk in our computation, was admitted from good considerations, and the old reckoning took place, which had been introduced by pope Gregory XIII. in 1582. Observing that eleven days had been added to the true time of the vernal equinox for celebrating Easter, occasioned by not calculating that feast from the full moon happening upon or next after the twenty-first of March, he reformed the Calendar, and brought back the vernal equinox to that time, according to the primitive usage. In like manner our Calendar was rectified in 1752 by an act of parliament, ordering from that time the third of September to be called the fourteenth.



The CALENDAR, with the Table of Lessons.

\* JANUARY hath xxxi Days.

| MORNING PRAYER. |                 |           |           | EVENING PRAYER. |           |           |         |
|-----------------|-----------------|-----------|-----------|-----------------|-----------|-----------|---------|
| 1 Lesson.       |                 | 2 Lesson. |           | 1 Lesson.       |           | 2 Lesson. |         |
| 1               | Circumcision. — | 1         | Genesis 1 | 2               | Genesis 2 | 1         | Rom. —1 |
| 2               | —               | 2         | —         | 3               | —         | 2         | —       |
| 3               | —               | 3         | —         | 4               | —         | 3         | —       |
| 4               | —               | 4         | —         | 5               | —         | 4         | —       |
| 5               | —               | 5         | —         | 6               | —         | 5         | —       |
| 6               | Epiphany. —     | 6         | —         | 7               | —         | 6         | —       |
| 7               | —               | 7         | —         | 8               | —         | 7         | —       |
| 8               | —               | 8         | —         | 9               | —         | 8         | —       |
| 9               | —               | 9         | —         | 10              | —         | 9         | —       |
| 10              | —               | 10        | —         | 11              | —         | 10        | —       |
| 11              | —               | 11        | —         | 12              | —         | 11        | —       |
| 12              | —               | 12        | —         | 13              | —         | 12        | —       |
| 13              | —               | 13        | —         | 14              | —         | 13        | —       |
| 14              | —               | 14        | —         | 15              | —         | 14        | —       |
| 15              | —               | 15        | —         | 16              | —         | 15        | —       |
| 16              | —               | 16        | —         | 17              | —         | 16        | —       |
| 17              | —               | 17        | —         | 18              | —         | 17        | —       |
| 18              | —               | 18        | —         | 19              | —         | 18        | —       |
| 19              | —               | 19        | —         | 20              | —         | 19        | —       |
| 20              | —               | 20        | —         | 21              | —         | 20        | —       |
| 21              | —               | 21        | —         | 22              | —         | 21        | —       |
| 22              | —               | 22        | —         | 23              | —         | 22        | —       |
| 23              | —               | 23        | —         | 24              | —         | 23        | —       |
| 24              | —               | 24        | —         | 25              | —         | 24        | —       |
| 25              | —               | 25        | —         | 26              | —         | 25        | —       |
| 26              | —               | 26        | —         | 27              | —         | 26        | —       |
| 27              | —               | 27        | —         | 28              | —         | 27        | —       |
| 28              | —               | 28        | —         | 29              | —         | 28        | —       |
| 29              | —               | 29        | —         | 30              | —         | 29        | —       |
| 30              | —               | 30        | —         | 31              | —         | 30        | —       |
| 31              | —               | 31        | —         | 32              | —         | 31        | —       |

\* This Month was so called by the Romans, in allusion to the image of Janus, which had two faces, one of an old man and another of a youth, looking both ways: As January, particularly the first day of it, has a respect to both the Old Year and the New.

+ Note, that Exodus 6, is to be read only to ver. 14.

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# The CALENDAR, with the Table of Lessons.

+ FEBRUARY hath xxviii Days;  
And in every Leap-year xxix Days.

| MORNING PRAYER. |            | EVENING PRAYER. |           |
|-----------------|------------|-----------------|-----------|
| 1 Lesson.       | 2 Lesson.  | 1 Lesson.       | 2 Lesson. |
| Exod. 10.       | Mark —1    | Exod. 11        | 1 Cor. 13 |
| 12              | 2          | 13              | 14        |
| 14              | 3          | 15              | 15        |
| 16              | 4          | 17              | 16        |
| 18              | 5          | 19              | 2 Cor. 1  |
| 20              | 6          | 21              | 2         |
| 22              | 7          | 23              | 3         |
| 24              | 8          | 32              | 4         |
| 33              | 9          | 34              | 5         |
| Lev. —18        | 10         | Lev. —19        | 6         |
| 20              | 11         | 26              | 7         |
| 11              | 12         | Num 12          | 8         |
| 13              | 13         | 14              | 9         |
| 16              | 14         | 17              | 10        |
| 20              | 15         | 21              | 11        |
| 22              | 16         | 23              | 12        |
| 24              | 1. ver. 39 | 25              | Gal. —1   |
| 27              | 2          | 30              | 13        |
| 31              | 3          | 32              | 2         |
| 35              | 4          | 36              | 3         |
| Deut. —1        | 5          | Deut. —2        | 4         |
| 3               | 6          | 4               | 5         |
| Fast.           | 7          | Ephel. 1        | 6         |
| Saint Matthias. | 8          | 2               | 7         |
| 5               | 9          | 8               | 8         |
| 7               | 10         | 10              | 9         |
| 9               | 11         | 12              | 10        |
| 11              | 11         | 14              | 11        |
| 13              | 7          | Rom. 12         | 12        |
| 15              |            |                 |           |
| 16              |            |                 |           |
| 17              |            |                 |           |
| 18              |            |                 |           |
| 19              |            |                 |           |
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| 27              |            |                 |           |
| 28              |            |                 |           |
| 29              |            |                 |           |

+ So called from the *Februarie*, that is, Expiatory Sacrifices offered up by the antient Romans in this Month, for the purifying of the people, the fecundity of their cattle, and the procuring a favourable seed-time for their husbandmen.



# The CALENDAR, with the Table of Lessons.

## \* M A R C H hath xxxi Days.

| MORNING PRAYER.                    |           | EVENING PRAYER. |            |
|------------------------------------|-----------|-----------------|------------|
| 1 Lesson.                          | 2 Lesson. | 1 Lesson.       | 2 Lesson.  |
| David, Archbp<br>Chad, Bp. of Linc | Deut. 15  | Deut. 16        | Ephes. 6   |
| —                                  | 17        | 18              | Philip. 1  |
| —                                  | 19        | 20              | —          |
| —                                  | 21        | 22              | —          |
| —                                  | 24        | 25              | —          |
| —                                  | 26        | 27              | Coloss. 1  |
| Perpetua, M.                       | 28        | 29              | —          |
| —                                  | 30        | 31              | —          |
| —                                  | 32        | 33              | —          |
| —                                  | 34        | 1               | 1 Thess. 1 |
| —                                  | 2         | 3               | —          |
| Gregory, M. & B.                   | 4         | 5               | —          |
| —                                  | 6         | 7               | —          |
| —                                  | 8         | 9               | —          |
| —                                  | 10        | 11              | —          |
| —                                  | 12        | 13              | —          |
| —                                  | 14        | 15              | —          |
| —                                  | 16        | 17              | —          |
| —                                  | 18        | 19              | —          |
| Edw. K. W. Sax.                    | 20        | 21              | —          |
| —                                  | 24        | 25              | —          |
| —                                  | 2         | 3               | —          |
| —                                  | 4         | 5               | —          |
| —                                  | 6         | 7               | —          |
| —                                  | 8         | 9               | —          |
| —                                  | 10        | 11              | —          |
| —                                  | 12        | 13              | —          |
| —                                  | 14        | 15              | —          |
| —                                  | 16        | 17              | —          |
| —                                  | 18        | 19              | —          |
| —                                  | 20        | 21              | —          |
| —                                  | 22        | 23              | —          |
| —                                  | 24        | 25              | —          |
| —                                  | 26        | 27              | —          |
| —                                  | 28        | 29              | —          |
| —                                  | 30        | 31              | —          |
| —                                  | 1         | 2               | —          |
| —                                  | 3         | 4               | —          |
| —                                  | 5         | 6               | —          |
| —                                  | 7         | 8               | —          |
| —                                  | 9         | 10              | —          |
| —                                  | 11        | 12              | —          |
| —                                  | 13        | 14              | —          |
| —                                  | 15        | 16              | —          |
| —                                  | 17        | 18              | —          |
| —                                  | 19        | 20              | —          |
| —                                  | 21        | 22              | —          |
| —                                  | 23        | 24              | —          |
| —                                  | 25        | 26              | —          |
| —                                  | 27        | 28              | —          |
| —                                  | 29        | 30              | —          |
| —                                  | 31        | —               | —          |

\* This Month took its name from Mars, the Heathen God of War, because of its frequent stormy weather; and also, because then the Roman armies were about taking the field.

The numbers here prefix'd to the several Days, between the Twenty-first Day of *March*, and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years,

# The CALENDAR, with the Table of Lessons.

## \* APRIL hath xxx Days.

|    |      | MORNING PRAYER. |           | EVENING PRAYER. |           |
|----|------|-----------------|-----------|-----------------|-----------|
|    |      | 1 Lesson.       | 2 Lesson. | 1 Lesson.       | 2 Lesson. |
| 13 | 1 g  | 1 Sam. 5        | John—19   | 1 Sam. 6        | Hebr.—3   |
| 2  | 2 A  | 7               | 20        | 8               | 4         |
|    | 3 b  | 9               | 21        | 10              | 5         |
| 10 | 4 c  | 11 Acts—        | 1         | 12              | 6         |
|    | 5 d  | 13              | 2         | 14              | 7         |
| 18 | 6 e  | 15              | 3         | 16              | 8         |
| 7  | 7 f  | 17              | 4         | 18              | 9         |
|    | 8 g  | 19              | 5         | 20              | 10        |
| 15 | 9 A  | 21              | 6         | 22              | 11        |
| 4  | 10 b | 23              | 7         | 24              | 12        |
|    | 11 c | 25              | 8         | 26              | 13        |
| 12 | 12 d | 27              | 9         | 28 James—       | 1         |
| 1  | 13 e | 29              | 10        | 30              | 2         |
|    | 14 f | 31              | 11        | 1               | 3         |
| 9  | 15 g | 2 Sam. 2        | 12        | 2 Sam. 1        | 4         |
|    | 16 A | 4               | 13        | 3               | 5         |
| 17 | 17 b | 6               | 14        | 5               | 6         |
| 6  | 18 c | 8               | 15        | 7               | 7         |
|    | 19 d | 10              | 16        | 9               | 8         |
|    | 20 e | 12              | 17        | 11              | 9         |
|    | 21 f | 14              | 18        | 13              | 10        |
|    | 22 g | 16              | 19        | 15              | 11        |
|    | 23 A | 18              | 20        | 17              | 12        |
|    | 24 b | 20              | 21        | 19              | 13        |
|    | 25 c | 22              | 22        | 21              | 14        |
|    | 26 d | 24              | 23        | 23              | 15        |
|    | 27 e | 1 Kings 2       | 24        | 1 Kings 1       | 16        |
|    | 28 f | 4               | 25        | 3               | 17        |
|    | 29 g | 6               | 26        | 5               | 18        |
|    | 30 A |                 | 27        | 7               | 19        |
|    |      |                 |           | 2, 3 John       | 20        |

Years, of which they are respectively the Golden Numbers: And the Sunday Letter next following any such Full Moon points out *Easter-day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be changed, as is hereafter expressed.

\* From *Aperiendo*, a Latin word for *opening*, because in this Month the earth began to vegetate, and the buds to open on the trees; also the temper of the air began to be more favourable for turning out their cattle.





# The CALENDAR, with the Table of Lessons.

\* JUNE hath xxx Days.

| MORNING PRAYER. |           | EVENING PRAYER. |           |
|-----------------|-----------|-----------------|-----------|
|                 |           |                 |           |
| 1               | 1 Lesson. | 1 Lesson.       | 2 Lesson. |
| 2               | Eth'el—5  | Eth'el—6        | 1 Cor. 15 |
| 3               | Job—2     | Job—1           | 2 Cor. 1  |
| 4               | —         | —               | —         |
| 5               | —         | —               | —         |
| 6               | —         | —               | —         |
| 7               | —         | —               | —         |
| 8               | —         | —               | —         |
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| 10              | —         | —               | —         |
| 11              | —         | —               | —         |
| 12              | —         | —               | —         |
| 13              | —         | —               | —         |
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| 15              | —         | —               | —         |
| 16              | —         | —               | —         |
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| 18              | —         | —               | —         |
| 19              | —         | —               | —         |
| 20              | —         | —               | —         |
| 21              | —         | —               | —         |
| 22              | —         | —               | —         |
| 23              | —         | —               | —         |
| 24              | —         | —               | —         |
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| 26              | —         | —               | —         |
| 27              | —         | —               | —         |
| 28              | —         | —               | —         |
| 29              | —         | —               | —         |
| 30              | —         | —               | —         |
| Nicomede, M.—   |           | —               |           |
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| Boniface, B. M. |           | —               |           |
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# The CALENDAR, with the Table of Lessons.

## \* JULY hath xxxi Days.

|    |     | MORNING PRAYER. |           | EVENING PRAYER. |           |
|----|-----|-----------------|-----------|-----------------|-----------|
|    |     | 1 Lesson.       | 2 Lesson. | 1 Lesson.       | 2 Lesson. |
| 1  | g A | Prov. 11        | Luke 13   | Prov. 12        | Philip. 1 |
| 2  | b   | 13              | 14        | 14              | 2         |
| 3  | c   | 15              | 15        | 16              | 3         |
| 4  | d   | 17              | 16        | 18              | 4         |
| 5  | e   | 19              | 17        | 20              | 1         |
| 6  | f   | 21              | 18        | 22              | 2         |
| 7  | g A | 23              | 19        | 24              | 3         |
| 8  | b   | 25              | 20        | 26              | 4         |
| 9  | c   | 27              | 21        | 28              | 1         |
| 10 | d   | 29              | 22        | 31              | 2         |
| 11 | e   | Ecclef. 1       | 23        | Ecclef. 2       | 3         |
| 12 | f   | 3               | 24        | 4               | 4         |
| 13 | g A | 5               | 1         | 6               | 5         |
| 14 | b   | 7               | 2         | 8               | 2         |
| 15 | c   | 9               | 3         | 10              | 1         |
| 16 | d   | 11              | 4         | 12              | 3         |
| 17 | e   | Jerem. 1        | 5         | Jerem. 2        | 1         |
| 18 | f   | 3               | 6         | 4               | 2         |
| 19 | g A | 5               | 7         | 6               | 3         |
| 20 | b   | 7               | 8         | 8               | 4         |
| 21 | c   | 9               | 9         | 10              | 5         |
| 22 | d   | 11              | 10        | 12              | 6         |
| 23 | e   | 13              | 11        | 14              | 2         |
| 24 | f   | 15              | 12        | 16              | 1         |
| 25 | g A | 17              | 13        | 18              | 4         |
| 26 | b   | 19              | 14        | 20              | 1         |
| 27 | c   | 21              | 15        | 22              | 2, 3      |
| 28 | d   | 23              | 16        | 24              | 3         |
| 29 | e   | 25              | 17        | 26              | 1         |
| 30 | f   | 27              | 18        | 28              | 2         |
| 31 | g A | 29              | 19        |                 | 3         |

\* This Month was called *Quintilis*, or the Fifth Month, by the Romans, till Julius Cæsar imposed his own name upon it, in honour of his birth-day happening in the course of that Month.

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# The CALENDAR, with the Table of Lessons.

## \* AUGUST hath xxxi Days.

| MORNING PRAYER. |           | EVENING PRAYER. |           |
|-----------------|-----------|-----------------|-----------|
| 1 Lesson.       | 2 Lesson. | 1 Lesson.       | 2 Lesson. |
| Jerem. 29       | John 20   | Jerem. 30       | Hebrews 4 |
| 31              | 21        | 32              | 5         |
| 33              | Acts 1    | 34              | 6         |
| 35              | 2         | 36              | 7         |
| 37              | 3         | 38              | 8         |
| 39              | 4         | 40              | 9         |
| 41              | 5         | 42              | 10        |
| 43              | 6         | 44              | 11        |
| 45, 46          | 7         | 47              | 12        |
| 48              | 8         | 49              | 13        |
| 50              | 9         | 51              | James 1   |
| 52              | 10        | Lament. 1       | 2         |
| Lament. 2       | 11        | 3               | 3         |
| 4               | 12        | 5               | 4         |
| Ezekiel 2       | 13        | Ezekiel 3       | 5         |
| 6               | 14        | 7               | 1 Peter 1 |
| 13              | 15        | 14              | 2         |
| 18              | 16        | 33              | 3         |
| 34              | 17        | Daniel 1        | 4         |
| 2               | 18        | 3               | 5         |
| 4               | 19        | 5               | 2 Peter 1 |
| 6               | 20        | 7               | 2         |
| 8               | 21        | 9               | 3         |
| 10              | 22        | 11              | 1 John 1  |
| 12              | 23        | 13              | 2         |
| 14              | 24        | Hosea 1         | 3         |
| 16              | 25        | 4               | 4         |
| 18              | 26        | 7               | 5         |
| 20              | 27        | 9               | 2, 3 John |
| 22              | 28        | 11              | Jude. —   |
| 24              | 29        | 13              | Romans 1  |
| 26              | 30        |                 |           |
| 28              | 31        |                 |           |
| 30              |           |                 |           |
| 31              |           |                 |           |

\* This Month was called *Sexillis*, or the Sixth Month, till it took the present name in honour of Augustus Cæsar, who had changed his former name Octavius for that of Augustus, signifying thereby the happiness and prosperity of his reign.



# The CALENDAR, with the Table of Lessons.

## + SEPTEMBER hath xxx Days.

| MORNING PRAYER. |   | EVENING PRAYER.   |           |
|-----------------|---|-------------------|-----------|
|                 |   |                   |           |
| 1               | f | 1 Lesson.         | 2 Lesson. |
| 2               | g | —Hosea 14         | —Joel 1   |
| 3               | A | —Joel 2           | —Amos 2   |
| 4               | b | —Amos 1           | —Amos 2   |
| 5               | c | —                 | —         |
| 6               | d | —                 | —         |
| 7               | e | —                 | —         |
| 8               | f | Ennuchus, B. —    | Obadiah.  |
| 9               | g | Nativ. of V. Mary | Jon. 2, 3 |
| 10              | A | —                 | Micah 1   |
| 11              | b | —                 | —         |
| 12              | c | —                 | —         |
| 13              | d | —                 | —         |
| 14              | e | —                 | —         |
| 15              | f | —                 | —         |
| 16              | g | —                 | —         |
| 17              | A | Lambert, B. M.    | —         |
| 18              | b | —                 | —         |
| 19              | c | —                 | —         |
| 20              | d | —                 | —         |
| 21              | e | —                 | —         |
| 22              | f | —                 | —         |
| 23              | g | —                 | —         |
| 24              | A | —                 | —         |
| 25              | b | —                 | —         |
| 26              | c | —                 | —         |
| 27              | d | —                 | —         |
| 28              | e | —                 | —         |
| 29              | f | —                 | —         |
| 30              | g | —                 | —         |

+ This Month yet retains its old Name, from the seventh Place which it occupied in the Roman Calendar, though several Attempts were made by the Roman Emperors to impose their own Names upon it.

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# The CALENDAR, with the Table of Lessons.

## \* OCTOBER hath xxxi Days.

| MORNING PRAYER. |                         | EVENING PRAYER. |           |
|-----------------|-------------------------|-----------------|-----------|
| 1 Lesson.       | 2 Lesson.               | 1 Lesson.       | 2 Lesson. |
| Tobit 7         | Mark 4                  | Tobit 8         | 1 Cor. 16 |
| 9               | 5                       | 10              | 2 Cor. 1  |
| 11              | 6                       | 12              | 2         |
| 13              | 7                       | 14              | 3         |
| Judith 1        | 8                       | Judith 2        | 4         |
| 3               | 9                       | 4               | 5         |
| 5               | 10                      | 6               | 6         |
| 7               | 11                      | 8               | 7         |
| 9               | 12                      | 10              | 8         |
| 11              | 13                      | 12              | 9         |
| 13              | 14                      | 14              | 10        |
| 15              | 15                      | 16              | 11        |
| Wisdom 1        | 16                      | Wisdom 2        | 12        |
| 3               | Lu. 11 <sup>to</sup> 39 | 4               | 13        |
| 5               | — 1v. 39                | 6               | Galat. 1  |
| 7               | 2                       | 8               | 2         |
| 9               | 3                       | 10              | 3         |
| 11              | 4                       | 12              | 4         |
| 13              | 5                       | 14              | 5         |
| 15              | 6                       | 16              | 6         |
| 17              | 7                       | 18              | 7         |
| Etheldreda, V.  | 8                       | Ephes.          | 8         |
| S. Luke, Evang. | 9                       | 10              | 9         |
| 11              | 10                      | 12              | 10        |
| 13              | 11                      | 14              | 11        |
| 15              | 12                      | 16              | 12        |
| 17              | 13                      | 18              | 13        |
| 19              | 14                      | 20              | 14        |
| 21              | 15                      | 22              | 15        |
| 23              | 16                      | 24              | 16        |
| 25              | 17                      | 26              | 17        |
| 27              | 18                      | 28              | 18        |
| 29              | 19                      | 30              | 19        |
| 31              | 20                      | 31              | 20        |
| A               | 1 Lesson.               | 1 Lesson.       | 2 Lesson. |
| b               | Tobit 7                 | Tobit 8         | 1 Cor. 16 |
| c               | 9                       | 10              | 2 Cor. 1  |
| d               | 11                      | 12              | 2         |
| e               | 13                      | 14              | 3         |
| f               | Judith 1                | Judith 2        | 4         |
| g               | 3                       | 4               | 5         |
| A               | 5                       | 6               | 6         |
| b               | 7                       | 8               | 7         |
| c               | 9                       | 10              | 8         |
| d               | 11                      | 12              | 9         |
| e               | 13                      | 14              | 10        |
| f               | 15                      | 16              | 11        |
| g               | Wisdom 1                | Wisdom 2        | 12        |
| A               | 3                       | 4               | 13        |
| b               | 5                       | 6               | Galat. 1  |
| c               | 7                       | 8               | 2         |
| d               | 9                       | 10              | 3         |
| e               | 11                      | 12              | 4         |
| f               | 13                      | 14              | 5         |
| g               | 15                      | 16              | 6         |
| A               | 17                      | 18              | 7         |
| b               | 19                      | 20              | 8         |
| c               | 21                      | 22              | 9         |
| d               | 23                      | 24              | 10        |
| e               | 25                      | 26              | 11        |
| f               | 27                      | 28              | 12        |
| g               | 29                      | 30              | 13        |
| A               | 31                      | 31              | 14        |
| b               |                         |                 | 15        |
| c               |                         |                 | 16        |

\* Several attempts were made by Domitian and Commodus to have the name of this Month changed in honour of themselves, but they did not succeed; and thus its old name continues, signifying the Eighth Month from the entrance of the sun into his yearly course.



# The CALENDAR, with the Table of Lessons.

\* NOVEMBER hath xxx Days.

|      | MORNING PRAYER.    |           | EVENING PRAYER. |           |
|------|--------------------|-----------|-----------------|-----------|
|      | 1 Lesson.          | 2 Lesson. | 1 Lesson.       | 2 Lesson. |
| 1 d  | All Saints Day.—   |           |                 |           |
| 2 e  |                    |           |                 |           |
| 3 f  |                    |           |                 |           |
| 4 g  |                    |           |                 |           |
| 5 A  |                    |           |                 |           |
| 6 b  | Papists Conspiracy |           |                 |           |
| 7 c  | Leonard, C.—       |           |                 |           |
| 8 d  |                    |           |                 |           |
| 9 e  |                    |           |                 |           |
| 10 f |                    |           |                 |           |
| 11 g | S. Martin, B.—     |           |                 |           |
| 12 A |                    |           |                 |           |
| 13 b | Britius, B.—       |           |                 |           |
| 14 c |                    |           |                 |           |
| 15 d | Machutus, B.—      |           |                 |           |
| 16 e |                    |           |                 |           |
| 17 f | Hugh, B. Lin.—     |           |                 |           |
| 18 g |                    |           |                 |           |
| 19 A |                    |           |                 |           |
| 20 b | Edm. K. & M.—      |           |                 |           |
| 21 c |                    |           |                 |           |
| 22 d | Cecilia, V. & M.   |           |                 |           |
| 23 e | S. Clement, B.—    |           |                 |           |
| 24 f |                    |           |                 |           |
| 25 g | Catherine, V.—     |           |                 |           |
| 26 A |                    |           |                 |           |
| 27 b |                    |           |                 |           |
| 28 c |                    |           |                 |           |
| 29 d |                    |           |                 |           |
| 30 e | S. Andrew, Ap.     |           |                 |           |

\* So called from its place in the Roman Calendar, being the Ninth Month from the Vernal Equinox. Commodus, the most vain and impious of those who tyrannized over Rome, endeavoured in vain to change the name of this Month.

Note, That \* Eccl<sup>us</sup>. 25 is to be read only to verse 13, and † Eccl<sup>us</sup>. 30 only to verse 18, and § Eccl<sup>us</sup>. 46 only to verse 20.

# The CALENDAR, with the Table of Lessons.

## \* DECEMBER hath xxxi Days.

|    | MORNING PRAYER.    |           | EVENING PRAYER. |           |
|----|--------------------|-----------|-----------------|-----------|
|    | 1 Lesson.          | 2 Lesson. | 1 Lesson.       | 2 Lesson. |
| 1  | f                  | Isaiah 14 | Isaiah 15       | Hebr. 7   |
| 2  | g                  | 16        | 17              | 8         |
| 3  | A                  | 18        | 19              | 9         |
| 4  | b                  | 20, 21    | 22              | 10        |
| 5  | c                  | 23        | 24              | 11        |
| 6  | d                  | 25        | 26              | 12        |
| 7  | e                  | 27        | 28              | 13        |
| 8  | f                  | 29        | 30              | James 1   |
| 9  | g                  | 31        | 32              | 2         |
| 10 | A                  | 33        | 34              | 3         |
| 11 | b                  | 35        | 36              | 4         |
| 12 | c                  | 37        | 38              | 5         |
| 13 | d                  | 39        | 40              | 1 Peter 1 |
| 14 | e                  | 41        | 42              | 2         |
| 15 | f                  | 43        | 44              | 3         |
| 16 | g                  | 45        | 46              | 4         |
| 17 | A                  | 47        | 48              | 5         |
| 18 | b                  | 49        | 50              | 2 Peter 1 |
| 19 | c                  | 51        | 52              | 2         |
| 20 | d                  | 53        | 54              | 3         |
| 21 | e                  | 55        | 56              | 1 John 1  |
| 22 | f                  | 57        | 58              | 2         |
| 23 | g                  | 59        | 60              | 3         |
| 24 | A                  | —         | —               | 4         |
| 25 | b                  | —         | —               | —         |
| 26 | c                  | —         | —               | —         |
| 27 | d                  | —         | —               | —         |
| 28 | e                  | —         | —               | —         |
| 29 | f                  | 61        | 62              | 5         |
| 30 | g                  | 63        | 64              | 2 John    |
| 31 | A                  | 65        | 66              | 3 John    |
|    | Silvester, Bishop. | —         | —               | Jude—     |

\* So called from its being the Tenth Month from the Saviour's entering into Arics. Commodus attempted to change the name of this Month in honour of his Concubine; but upon his death the old name took place.



# TABLES and RULES for the Moveable and Immoveable FEASTS; together with the Days of Fasting and Abstinence, through the whole Year.

*Rules to know when the Moveable Feasts and Holy-days begin.*

**E**ASTER-DAY, on which the rest depend, is always the First Sunday after the *Full Moon*, which happens upon, or next after the Twenty-first Day of *March*; and if the *Full Moon* happens upon a Sunday, *Easter-day* is the Sunday after.  
*Advent-Sunday* is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

|                      |             |                                                          |                                |
|----------------------|-------------|----------------------------------------------------------|--------------------------------|
| <i>Septuagesima</i>  | } Sunday is | { Nine<br>Eight<br>Seven<br>Six                          | } Weeks before <i>Easter</i> . |
| <i>Sexagesima</i>    |             |                                                          |                                |
| <i>Quinquagesima</i> |             |                                                          |                                |
| <i>Quadragesima</i>  |             |                                                          |                                |
| Rogation Sunday      | } is        | { Five Weeks<br>Forty Days<br>Seven Weeks<br>Eight Weeks | } after <i>Easter</i> .        |
| Ascension-Day        |             |                                                          |                                |
| Whitunday            |             |                                                          |                                |
| Trinity Sunday       |             |                                                          |                                |

## A TABLE of all the FEASTS that are to be observed in the Church of England throughout the Year.

| All Sundays in the Year.                    |                                              |
|---------------------------------------------|----------------------------------------------|
| The Days of the Feasts of                   | The Circumcision of our Lord                 |
|                                             | Jesus CHRIST,                                |
|                                             | The Epiphany,                                |
|                                             | The Conversion of Saint                      |
|                                             | Paul,                                        |
|                                             | The Purification of the Blessed              |
|                                             | Virgin,                                      |
| The Days of the Feasts of                   | Saint <i>Martias</i> the Apostle,            |
|                                             | The Annunciation of the Blest-               |
|                                             | ed Virgin,                                   |
|                                             | Saint <i>Mark</i> the Evangelist,            |
|                                             | Saint <i>Philip</i> and Saint <i>James</i>   |
|                                             | the Apostles,                                |
|                                             | The Ascension of our Lord                    |
| The Days of the Feasts of                   | Jesus CHRIST,                                |
|                                             | Saint <i>Barnabas</i> ,                      |
| Monday and Tuesday in <i>Easter-week</i> .  |                                              |
| The Days of the Feasts of                   | The Nativity of S. <i>John Baptist</i> ,     |
|                                             | Saint <i>Peter</i> the Apostle,              |
|                                             | Saint <i>James</i> the Apostle,              |
|                                             | Saint <i>Bartholomew</i> the Apostle,        |
|                                             | Saint <i>Matthew</i> the Apostle,            |
|                                             | Saint <i>Michael</i> and all Angels,         |
|                                             | Saint <i>Luke</i> the Evangelist,            |
| The Days of the Feasts of                   | Saint <i>Simon</i> and Saint <i>Jude</i> the |
|                                             | Apostles,                                    |
|                                             | All Saints,                                  |
|                                             | Saint <i>Andrew</i> the Apostle,             |
|                                             | Saint <i>Thomas</i> the Apostle,             |
|                                             | The Nativity of our Lord,                    |
|                                             | Saint <i>Stephen</i> the Martyr,             |
| The Days of the Feasts of                   | Saint <i>John</i> the Evangelist,            |
|                                             | The Holy Innocents.                          |
| Monday and Tuesday in <i>Whitsun-week</i> . |                                              |

# A TABLE of the VIGILS, FASTS, and Days of Abstinence, to be observed in the Year.

|                                  |                                              |
|----------------------------------|----------------------------------------------|
| The Evens<br>or Vigils<br>before | The Nativity of our LORD,                    |
|                                  | The Purification of the Blessed Virgin Mary, |
|                                  | The Annunciation of the Blessed Virgin,      |
|                                  | Easter-day,                                  |
|                                  | Ascension-day,                               |
|                                  | Pentecost,                                   |
|                                  | Saint Matthias,                              |
|                                  | Saint John Baptist,                          |
|                                  | Saint Peter,                                 |
|                                  | Saint James,                                 |
|                                  | Saint Bartholomew,                           |
|                                  | Saint Matthew,                               |
|                                  | Saint Simon and Saint Jude,                  |
|                                  | Saint Andrew,                                |
|                                  | Saint Thomas,                                |
| All Saints.                      |                                              |

*Note,* That if any of these Feast-days fall upon a *Monday*, then the Vigil or Fast-day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

## DAYS of FASTING, OR ABSTINENCE.

- I. THE Forty Days of Lent.
- II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14, December 13.
- III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except *Christmas-day*.

## Certain Solemn DAYS, for which particular Services are appointed.

- I. THE Fifth Day of November, being the Day kept in Memory of the Papists Conspiracy.
- II. The Thirtieth Day of January, being the Day kept in Memory of the Martyrdom of King Charles the First.
- III. The Nine and twentieth Day of May, being the Day kept in Memory of the Birth and Return of King Charles the Second.
- IV. The Twenty-fifth Day of October, being the Day on which His Majesty began His Happy Reign.



A TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

| Golden Number. | Day of the Month. | Sunday Letter. |
|----------------|-------------------|----------------|
| 14             | March             | C              |
| 3              |                   | D              |
| 11             |                   | E              |
| 19             |                   | F              |
| 8              | April             | G              |
| 16             |                   | A              |
| 5              |                   | B              |
| 13             |                   | C              |
| 2              |                   | D              |
| 10             |                   | E              |
| 18             |                   | F              |
| 7              |                   | G              |
| 15             |                   | A              |
| 4              |                   | B              |
| 12             |                   | C              |
| 1              |                   | D              |
| 9              |                   | E              |
| 17             |                   | F              |
| 6              |                   | G              |
|                |                   | A              |

**T**HIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is Easter-day. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is Easter-day.

To find the Golden Number, or Prime, add one to the Year of our LORD, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our LORD its Fourth Part, omitting Fractions, and also the number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Table, is the Sunday Letter.

|   |   |
|---|---|
| 0 | A |
| 1 | G |
| 2 | F |
| 3 | E |
| 4 | D |
| 5 | C |
| 6 | B |

For the next Century is, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

Another TABLE to find EASTER till the Year  
1899 inclusive.

SUNDAY-LETTERS.

| Golden Number. | A        | B.      | C       | D  | E       | F       | G       |
|----------------|----------|---------|---------|----|---------|---------|---------|
| I              | April 16 | — 17    | — 18    | 19 | — 20    | — 14    | — 15    |
| II             | April 9  | — 3     | 4       | 5  | 6       | 7       | 8       |
| III            | Mar. 26  | — 27    | — 28    | 29 | 23      | — 24    | — 25    |
| IV             | April 16 | — 17    | — 11    | 12 | 13      | — 14    | — 15    |
| V              | April 2  | — 3     | 4       | 5  | 6       | Mar. 31 | April 1 |
| VI             | April 23 | — 24    | — 25    | 19 | 20      | 21      | 22      |
| VII            | April 9  | — 10    | — 11    | 12 | 13      | 14      | 8       |
| VIII           | April 2  | — 3     | Mar. 28 | 29 | — 30    | — 31    | April 1 |
| IX             | April 16 | — 17    | — 18    | 19 | 20      | 21      | 22      |
| X              | April 9  | — 10    | — 11    | 5  | 6       | 7       | 8       |
| XI             | Mar. 26  | — 27    | — 28    | 29 | 30      | 31      | 25      |
| XII            | April 16 | — 17    | — 11    | 19 | 13      | 14      | 15      |
| XIII           | April 2  | — 3     | 4       | 5  | 6       | 7       | 8       |
| XIV            | Mar. 26  | — 27    | — 28    | 22 | 23      | 24      | 25      |
| XV             | April 16 | — 10    | — 11    | 12 | 13      | 14      | 15      |
| XVI            | April 2  | — 3     | 4       | 5  | Mar. 30 | 31      | April 1 |
| XVII           | April 23 | — 24    | — 18    | 19 | 20      | 21      | 22      |
| XVIII          | April 9  | — 10    | — 11    | 12 | 13      | 7       | 8       |
| XIX            | April 2  | Mar. 27 | — 28    | 29 | 30      | 31      | April 1 |

TO make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same line under the Sunday-Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, That the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Deicent, but Collateral.



A TABLE of the MOVEABLE FEASTS for Thirty-nine Years, according to the foregoing Calendar.

| The Year of our LORD. | The Golden Number. | The Epact. | Sunday Letter. | Sundays after Epiphany. | Septuagesima Sunday. | The First Day of Lent. |
|-----------------------|--------------------|------------|----------------|-------------------------|----------------------|------------------------|
| 1766                  | 19                 | 18         | E              | 2                       | Jan. 26              | Feb. 12                |
| 1767                  | 1                  | 0          | D              | 5                       | Feb. 15              | Mar. 4                 |
| 1768                  | 2                  | 11         | C              | 3                       | Jan. 31              | Feb. 17                |
| 1769                  | 3                  | 22         | B              | 2                       | Feb. 22              | 8                      |
| 1770                  | 4                  | 3          | A              | 5                       | Feb. 11              | 28                     |
| 1771                  | 5                  | 14         | G              | 2                       | Jan. 27              | 13                     |
| 1772                  | 6                  | 25         | F              | 5                       | Feb. 16              | Mar. 4                 |
| 1773                  | 7                  | 6          | E              | 4                       | Jan. 30              | Feb. 24                |
| 1774                  | 8                  | 17         | D              | 3                       | Feb. 12              | 16                     |
| 1775                  | 9                  | 28         | C              | 5                       | Jan. 26              | Mar. 1                 |
| 1776                  | 10                 | 9          | B              | 4                       | Feb. 12              | Feb. 21                |
| 1777                  | 11                 | 20         | A              | 2                       | Jan. 26              | 12                     |
| 1778                  | 12                 | 1          | E              | 5                       | Feb. 15              | Mar. 4                 |
| 1779                  | 13                 | 12         | D              | 3                       | Jan. 31              | Feb. 17                |
| 1780                  | 14                 | 23         | C              | 2                       | Feb. 23              | 9                      |
| 1781                  | 15                 | 4          | B              | 5                       | Feb. 11              | 28                     |
| 1782                  | 16                 | 15         | A              | 2                       | Jan. 27              | 13                     |
| 1783                  | 17                 | 26         | F              | 5                       | Feb. 16              | Mar. 5                 |
| 1784                  | 18                 | 7          | E              | 4                       | Jan. 23              | Feb. 25                |
| 1785                  | 19                 | 18         | D              | 2                       | Jan. 23              | 9                      |
| 1786                  | 1                  | 0          | C              | 5                       | Feb. 12              | Mar. 1                 |
| 1787                  | 2                  | 11         | B              | 4                       | Jan. 20              | Feb. 21                |
| 1788                  | 3                  | 22         | A              | 1                       | Feb. 8               | 6                      |
| 1789                  | 4                  | 3          | F              | 4                       | Jan. 20              | 25                     |
| 1790                  | 5                  | 14         | E              | 3                       | Jan. 31              | 17                     |
| 1791                  | 6                  | 25         | D              | 6                       | Feb. 20              | Mar. 9                 |
| 1792                  | 7                  | 6          | C              | 4                       | Jan. 27              | Feb. 22                |
| 1793                  | 8                  | 17         | B              | 2                       | Feb. 15              | Mar. 13                |
| 1794                  | 9                  | 28         | A              | 5                       | Jan. 24              | Mar. 5                 |
| 1795                  | 10                 | 9          | F              | 3                       | Feb. 1               | Feb. 18                |
| 1796                  | 11                 | 20         | E              | 2                       | Jan. 24              | 10                     |
| 1797                  | 12                 | 1          | D              | 5                       | Feb. 12              | Mar. 1                 |
| 1798                  | 13                 | 12         | C              | 4                       | Jan. 4               | Feb. 21                |
| 1799                  | 14                 | 23         | B              | 1                       | Jan. 20              | 6                      |
| 1800                  | 15                 | 4          | A              | 4                       | Feb. 9               | 26                     |
| 1801                  | 16                 | 15         | G              | 3                       | 1                    | 18                     |
| 1802                  | 17                 | 26         | D              | 5                       | 14                   | Mar. 3                 |
| 1803                  | 18                 | 7          | C              | 4                       | 6                    | Feb. 23                |
| 1804                  | 19                 | 18         | B              | 3                       | Jan. 29              | 15                     |

A TABLE of the MOVEABLE FEASTS for Thirty-nine Years,  
according to the foregoing Calendar.

| The Year of<br>our LORD. | Easter-day. | Rogation<br>Sunday. | Ascension-<br>day. | Whitunday | Sundays after<br>Trinity. | Advent<br>Sunday. |
|--------------------------|-------------|---------------------|--------------------|-----------|---------------------------|-------------------|
| 1766                     | March 30    | May 4               | May 8              | May 18    | 26                        | Nov. 30           |
| 1767                     | April 19    | 24 8                | 28 12              | June 7    | 23 25                     | 29                |
| 1768                     | March 26    | April 30            | 12 4               | May 22    | 27                        | 27                |
| 1769                     | March 15    | May 20              | 4 9                | June 14   | 24 27                     | Dec. 3            |
| 1770                     | April 15    | 30 5                | 24 9               | May 19    | 24 26                     | 2                 |
| 1771                     | March 31    | 5 24                | 9 28               | June 3    | 23 26                     | 1                 |
| 1772                     | April 19    | 24 16               | 20 12              | May 30    | 24 25                     | 29                |
| 1773                     | 11 3        | 8 21                | 12 16              | June 22   | 24 25                     | 28                |
| 1774                     | 16 7        | 12 4                | 16 8               | May 26    | 24 26                     | 27                |
| 1775                     | 3 16        | 21 12               | 25 16              | June 18   | 25 26                     | Dec. 31           |
| 1776                     | 7 16        | 4 24                | 8 13               | May 23    | 23 25                     | 30                |
| 1777                     | March 30    | 9 30                | 4 13               | June 14   | 27                        | 29                |
| 1778                     | April 19    | 24 4                | 28 8               | May 18    | 26                        | Nov. 30           |
| 1779                     | March 4     | 9 24                | 13 4               | June 7    | 23 25                     | 28                |
| 1780                     | March 26    | April 30            | 24 9               | May 19    | 24 26                     | 1                 |
| 1781                     | April 15    | May 20              | 9 24               | June 3    | 24 26                     | 30                |
| 1782                     | March 31    | 5 25                | 9 29               | May 18    | 23 25                     | 29                |
| 1783                     | April 20    | 16 21               | 20 17              | June 11   | 24 25                     | 28                |
| 1784                     | March 11    | 1 16                | 5 25               | May 30    | 26                        | 27                |
| 1785                     | March 27    | 1 21                | 5 25               | June 15   | 24 26                     | Dec. 3            |
| 1786                     | April 16    | 13 17               | 17 1               | May 27    | 24 25                     | 2                 |
| 1787                     | 8 8         | 27 13               | 1 13               | June 11   | 27                        | 30                |
| 1788                     | March 23    | April 17            | 21 13              | May 31    | 24 25                     | 29                |
| 1789                     | April 12    | May 9               | 13 2               | June 23   | 22 25                     | 28                |
| 1790                     | 4 24        | 29 9                | 2 17               | May 12    | 22 25                     | 27                |
| 1791                     | 1792        | 13 29               | June 17            | June 27   | 26                        | Dec. 2            |
| 1793                     | March 31    | 5 25                | 9 29               | May 19    | 23 25                     | 1                 |
| 1794                     | April 20    | 10 21               | 14 5               | June 8    | 24 25                     | 30                |
| 1795                     | March 5     | 1 1                 | 5 25               | May 15    | 26                        | 29                |
| 1796                     | March 27    | 21 13               | 17 2               | June 4    | 24 25                     | 27                |
| 1797                     | April 16    | 28 18               | 22 14              | May 12    | 27                        | Dec. 3            |
| 1798                     | 8 18        | 10 23               | 14 27              | June 4    | 24 25                     | 2                 |
| 1799                     | March 24    | April 18            | 22 14              | May 11    | 24 25                     | 30                |
| 1800                     | April 13    | May 15              | 19 10              | June 6    | 23 24                     | 29                |
| 1801                     | 5 10        | 6 15                | 19 10              | May 29    | 26                        | 28                |
| 1802                     | 1803        | 1804                |                    |           |                           | 27                |



A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

| Easter-day. | Sundays after Epiphany. | Septuagesima Sunday. | The First Day of Lent. | Rogation Sunday. | Ascension-day | Whitsunday | Sundays after Trinity. | Advent Sunday. |
|-------------|-------------------------|----------------------|------------------------|------------------|---------------|------------|------------------------|----------------|
| Mar. 22     | 1                       | Jan. 18              | Feb. 4                 | Apr. 26          | Apr. 30       | May 10     | 27                     | Nov. 29        |
| 23          | 1                       | 19                   | 5                      | 27               | May 1         | 11         | 27                     | 30             |
| 24          | 1                       | 20                   | 6                      | 28               | 2             | 12         | 27                     | Dec. 1         |
| 25          | 2                       | 21                   | 7                      | 29               | 3             | 13         | 27                     | 2              |
| 26          | 2                       | 22                   | 8                      | 30               | 4             | 14         | 27                     | 3              |
| 27          | 2                       | 23                   | 9                      | May 1            | 5             | 15         | 26                     | Nov. 27        |
| 28          | 2                       | 24                   | 10                     | 2                | 6             | 16         | 26                     | 28             |
| 29          | 2                       | 25                   | 11                     | 3                | 7             | 17         | 26                     | 29             |
| 30          | 2                       | 26                   | 12                     | 4                | 8             | 18         | 26                     | 30             |
| 31          | 2                       | 27                   | 13                     | 5                | 9             | 19         | 26                     | Dec. 1         |
| April 1     | 3                       | 28                   | 14                     | 6                | 10            | 20         | 26                     | 2              |
| 2           | 3                       | 29                   | 15                     | 7                | 11            | 21         | 26                     | 3              |
| 3           | 3                       | 30                   | 16                     | 8                | 12            | 22         | 25                     | Nov. 27        |
| 4           | 3                       | 31                   | 17                     | 9                | 13            | 23         | 25                     | 28             |
| 5           | 3                       | Feb. 1               | 18                     | 10               | 14            | 24         | 25                     | 29             |
| 6           | 3                       | 2                    | 19                     | 11               | 15            | 25         | 25                     | 30             |
| 7           | 3                       | 3                    | 20                     | 12               | 16            | 26         | 25                     | Dec. 1         |
| 8           | 4                       | 4                    | 21                     | 13               | 17            | 27         | 25                     | 2              |
| 9           | 4                       | 5                    | 22                     | 14               | 18            | 28         | 25                     | 3              |
| 10          | 4                       | 6                    | 23                     | 15               | 19            | 29         | 24                     | Nov. 27        |
| 11          | 4                       | 7                    | 24                     | 16               | 20            | 30         | 24                     | 28             |
| 12          | 4                       | 8                    | 25                     | 17               | 21            | 31         | 24                     | 29             |
| 13          | 4                       | 9                    | 26                     | 18               | 22            | June 1     | 24                     | 30             |
| 14          | 4                       | 10                   | 27                     | 19               | 23            | 2          | 24                     | Dec. 1         |
| 15          | 5                       | 11                   | 28                     | 20               | 24            | 3          | 24                     | 2              |
| 16          | 5                       | 12                   | Mar. 1                 | 21               | 25            | 4          | 24                     | 3              |
| 17          | 5                       | 13                   | 2                      | 22               | 26            | 5          | 23                     | Nov. 27        |
| 18          | 5                       | 14                   | 3                      | 23               | 27            | 6          | 23                     | 28             |
| 19          | 5                       | 15                   | 4                      | 24               | 28            | 7          | 23                     | 29             |
| 20          | 5                       | 16                   | 5                      | 25               | 29            | 8          | 23                     | 30             |
| 21          | 5                       | 17                   | 6                      | 26               | 30            | 9          | 23                     | Dec. 1         |
| 22          | 6                       | 18                   | 7                      | 27               | 31            | 10         | 23                     | 2              |
| 23          | 6                       | 19                   | 8                      | 28               | June 1        | 11         | 23                     | 3              |
| 24          | 6                       | 20                   | 9                      | 29               | 2             | 12         | 22                     | Nov. 27        |
| 25          | 6                       | 21                   | 10                     | 30               | 3             | 13         | 22                     | 28             |

Note, That in a Bissextile or Leap Year, the Number of Sundays after Epiphany will be the same, as if *Easter-Day* had fallen one Day later than it really does. And for the same reason, one Day must in every Leap Year be added to the Day of the Month given by the Table for *Septuagesima Sunday*: And the like must be done for the first Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case the Day given by the Table is the right Day.

**TABLE to find EASTER Day, from the Year 1900, to the Year 2199 inclusive.**

| Golden Number. | Day of the Month. | Sunday Letters. |
|----------------|-------------------|-----------------|
| 14             | March 22          | D               |
| 3              | 23                | E               |
|                | 24                | F               |
| 11             | 25                | G               |
|                | 25                | A               |
| 19             | 27                | B               |
| 8              | 28                | C               |
|                | 29                | D               |
| 16             | 30                | E               |
| 5              | 31                | F               |
|                | April 1           | G               |
| 13             | 2                 | A               |
| 2              | 3                 | B               |
|                | 4                 | C               |
| 10             | 5                 | D               |
|                | 6                 | E               |
| 18             | 7                 | F               |
| 7              | 8                 | G               |
|                | 9                 | A               |
| 15             | 10                | B               |
| 4              | 11                | C               |
|                | 12                | D               |
| 12             | 13                | E               |
| 1              | 14                | F               |
|                | 15                | G               |
| 9              | 16                | A               |
| 17             | 17                | B               |
| 6              | 18                | C               |
|                | 19                | D               |
|                | 20                | E               |
|                | 21                | F               |
|                | 22                | G               |
|                | 23                | A               |
|                | 24                | B               |
|                | 25                | C               |

**THE** Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in Order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of EASTER, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding EASTER till the Year 1899.



General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.

| 6    | 5    | 4    | 3    | 2    | 1    | 0    |
|------|------|------|------|------|------|------|
| B    | C    | D    | E    | F    | G    | A    |
|      |      |      |      | 1600 | 1700 | 1800 |
| 1900 | 2100 | 2200 | 2300 | 2500 | 2600 | 2700 |
| 2000 |      |      | 2400 |      |      | 2800 |
| 2900 | 3000 | 3100 | 3300 | 3400 | 3500 | 3700 |
|      |      | 3200 |      |      | 3600 |      |
| 3800 | 3900 | 4100 | 4200 | 4300 | 4500 | 4600 |
|      | 4000 |      |      | 4400 |      |      |
| 4700 | 4900 | 5000 | 5100 | 5300 | 5400 | 5500 |
| 4800 |      |      | 5200 |      |      | 5600 |
| 5700 | 5800 | 5900 | 6100 | 6200 | 6300 | 6500 |
|      |      | 6000 |      |      | 6400 |      |
| 6600 | 6700 | 6900 | 7000 | 7100 | 7300 | 7400 |
|      | 6800 |      |      | 7200 |      |      |
| 7500 | 7700 | 7800 | 7900 | 8100 | 8200 | 8300 |
| 7600 |      |      | 8000 |      |      | 8400 |
| 8500 | &c.  |      |      |      |      |      |

TO find the Dominical or Sunday Letter for any given Year of our LORD, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in TABLE I. standeth at the Top of the Column, wherein the Number of Hundreds, contained in that given Year, is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

| TABLE II.          |    |        |                    |   |   |
|--------------------|----|--------|--------------------|---|---|
| 1                  | 2  | 3      | 1                  | 2 | 3 |
| Years of our Lord. |    |        | Years of our Lord. |   |   |
| B 1600             | 0  | B 5200 | 15                 |   |   |
| 1700               | 1  | 5300   | 16                 |   |   |
| 1800               | 1  | 5400   | 17                 |   |   |
| 1900               | 2  | 5500   | 17                 |   |   |
| 2000               | 2  | 5600   | 17                 |   |   |
| B 2100             | 2  | 5700   | 18                 |   |   |
| 2200               | 3  | 5800   | 18                 |   |   |
| 2300               | 3  | 5900   | 19                 |   |   |
| B 2400             | 3  | 6000   | 19                 |   |   |
| 2500               | 4  | 6100   | 19                 |   |   |
| 2600               | 4  | 6200   | 20                 |   |   |
| B 2700             | 5  | 6300   | 21                 |   |   |
| 2800               | 5  | 6400   | 20                 |   |   |
| B 2900             | 6  | 6500   | 21                 |   |   |
| 3000               | 6  | 6600   | 22                 |   |   |
| B 3100             | 7  | 6700   | 23                 |   |   |
| 3200               | 7  | 6800   | 22                 |   |   |
| B 3300             | 7  | 6900   | 23                 |   |   |
| 3400               | 8  | 7000   | 24                 |   |   |
| B 3500             | 9  | 7100   | 24                 |   |   |
| 3600               | 8  | 7200   | 24                 |   |   |
| B 3700             | 9  | 7300   | 25                 |   |   |
| 3800               | 10 | 7400   | 25                 |   |   |
| B 3900             | 10 | 7500   | 26                 |   |   |
| 4000               | 10 | 7600   | 26                 |   |   |
| B 4100             | 11 | 7700   | 26                 |   |   |
| 4200               | 12 | 7800   | 27                 |   |   |
| B 4300             | 12 | 7900   | 28                 |   |   |
| 4400               | 12 | 8000   | 27                 |   |   |
| B 4500             | 13 | 8100   | 28                 |   |   |
| 4600               | 13 | 8200   | 29                 |   |   |
| B 4700             | 14 | 8300   | 29                 |   |   |
| 4800               | 14 | 8400   | 29                 |   |   |
| B 4900             | 14 | 8500   | 30                 |   |   |
| 5000               | 15 | 8600   |                    |   |   |
| B 5100             | 16 | 8700   |                    |   |   |

TO find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Sideways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years, in the New Calendar, whereas all the other Hundredth Years are to be accounted only Common Years.

TABLE III.



# T A B L E III.

## The GOLDEN NUMBERS.

| Pachal Sunday Letter. | 1 | 2       | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      | 16      | 17      | 18      | 19      |
|-----------------------|---|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| March 21              | C | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 |
| March 22              | D | 9 20    | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    |
| March 23              | E | 10 21   | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0       |
| March 24              | F | 11 22   | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0       | 1       |
| March 25              | G | 12 23   | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0       | 1       | 2       |
| March 26              | A | 13 24   | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       |
| March 27              | B | 14 25   | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       |
| March 28              | C | 15 26   | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       |
| March 29              | D | 16 27   | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       |
| March 30              | E | 17 28   | 9 20    | 1 12 23 | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       |
| March 31              | F | 18 29   | 10 21   | 2 13 24 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       |
| April 1               | G | 19      | 0 11 22 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       |
| April 2               | A | 20      | 1 12 23 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      |
| April 3               | B | 21      | 2 13 24 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      |
| April 4               | C | 22      | 3 14 25 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      |
| April 5               | D | 23      | 4 15 26 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      |
| April 6               | E | 24      | 5 16 27 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      |
| April 7               | F | 25      | 6 17 28 | 9 20    | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      |
| April 8               | G | 26      | 7 18 29 | 10 21   | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      | 16      |
| April 9               | A | 27      | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      |
| April 10              | B | 28      | 9 20    | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      | 16      |
| April 11              | C | 29      | 10 21   | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      | 16      | 17      |
| April 12              | D | 0 11 22 | 3 14 25 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      |
| April 13              | E | 1 12 23 | 4 15 26 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      |
| April 14              | F | 2 13 24 | 5 16 27 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      |
| April 15              | G | 3 14 25 | 6 17 28 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      |
| April 16              | A | 4 15 26 | 7 18 29 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      |
| April 17              | B | 5 16 27 | 8 19    | 0 11 22 | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      |
| April 18              | C | 6 17 28 | 9 20    | 1 12 23 | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      | 16      |
| April 19              |   | 7 18 29 | 10 21   | 2 13 24 | 3       | 4       | 5       | 6       | 7       | 8       | 9       | 10      | 11      | 12      | 13      | 14      | 15      | 16      | 17      |

The ORDER for MORNING and EVENING PRAYER, daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of ENGLAND by the Authority of Parliament, in the Second Year of the Reign of King EDWARD the Sixth.

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# The O R D E R for M O R N I N G P R A Y E R, \*

## Daily throughout the Year.

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*¶ At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences † of the Scriptures that follow; and then he shall say that which is written after the said Sentences.*

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine

\* PRAYER, is not only the duty, but the greatest privilege of a christian. It is commanded by our Lord's precepts, and recommended by his example; therein we make supplications for averting every evil, request of God those good things we stand in need of, and offer up thanksgivings for mercies already received; these are called *Common Prayers*, because all have a common interest in the things prayed for, and join in the use of the same form prescribed by authority.

† These sentences are admirably chosen, to excite in us a due sense of our

sins, and of God's mercy in pardoning them, on our sincere repentance; some of them are intended to support the fearful, and such as doubt of God's mercy; others to inform the ignorant of the necessity they are under to repent and amend their lives, if they expect the divine favour; and some again are intended to awaken the unthinking and negligent, who defer this great duty, or perform it in a formal or careless manner; as if they thought a bare repetition of the general confession was sufficient, without a thorough contrition of heart, and full purpose of amendment.



# MORNING PRAYER.

anger, lest thou bring me to nothing. *Jer.* 10. 24. *Psal.* 6. 1.

Repent ye: for the kingdom of heaven is at hand. *St. Matt.* 3. 2.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Pf.* 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *S. John* 1. 8, 9.

## The Exhortation. \*

**D**Early beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble

\* To the foregoing sentences of God's word, the church hath annexed this pertinent *Exhortation*: It lays down the chief ends for which the congregation is assembled, and proposes to all present, that devout frame of mind and humble

nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general Confession, † to be said of the whole Congregation, after the Minister, all kneeling.*

posture of body which become true penitents.

† The making a general confession of sins in the beginning of our public service, is not only agreeable to the practice of the primitive church, but con-

## MORNING PRAYER.

**A**lmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen. \*

*\* The Absolution † or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

**A**lmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we

the latter, an adverb of wishing, a serious and hearty desire that God would grant all our petitions.

† This form of Absolution is a solemn promulgation of pardon by a person duly authorized, wherein the whole congregation are assured of forgiveness if they repent and believe; to such as do repent it is a present remission, and to those who do not, it is a monitor that they may; it comforts the godly, but allows not the sinner either to presume, or despair.



# MORNING PRAYER.

may come to his eternal joy,  
through Jesus Christ our  
Lord.

¶ *The People shall answer here,  
and at the end of all other  
Prayers, Amen. \**

¶ *Then the Minister shall kneel,  
and say the Lord's Prayer \*\*  
with an audible voice; the Peo-  
ple also kneeling, and repeating  
it with him, both here, and  
wheresoever else it is used in  
Divine Service.*

O UR Father, which art  
in heaven, Hallowed  
be thy Name; thy kingdom  
come; Thy will be done in  
earth, as it is in heaven: Give  
us this day our daily bread;  
And forgive us our trespasses,  
as we forgive them that tres-  
pass against us; And lead us  
not into temptation; But de-  
liver us from evil; For thine  
is the kingdom, and the pow-  
er, and the glory, For ever  
and ever. Amen.

\* It is necessary to observe here, that  
when this word is printed in Roman cha-  
racters, thus, [Amen] it is to be devout-  
ly pronounced both by Priest and Peo-  
ple; but when in Italic characters, thus,  
[Amen] it is to be pronounced by the  
People alone.

\*\* This is called the Lord's Prayer,  
because our Saviour dictated it to his Dis-  
ciples and commanded them to use it.  
It consists of an introductory address  
to Almighty God, expressing the just  
sense we have of his goodness and great-  
ness: Then follow seven petitions, which  
are suited to express all the wants,

¶ *Then likewise he shall say,  
O Lord, open thou our lips:  
Answer. And our mouth  
shall shew forth thy praise.*

*Priest. O God, make speed  
to save us.*

*Answer. O Lord, make  
haste to help us.*

¶ *Here all standing up, the Priest  
shall say,*

Glory be to the Father,  
and to the Son: and to the  
Holy Ghost;

*Answer. As it was in the  
beginning, is now, and ever  
shall be: world without end.  
Amen.*

*Priest. Praise ye the Lord.  
Answer. The Lord's Name  
be praised.*

¶ *Then shall be said or sung this  
Psalm following: except on East-  
ter-Day, upon which another  
Antiphon is appointed: And on  
the Nineteenth Day of every  
Month it is not to be read here,  
but in the ordinary Course of  
the Psalms.*

and at the same time intimate all the du-  
ties of a Christian. The first three have  
a reference to God's universal sovereign-  
ty, the honour of his name, the advance-  
ment of his authority, and the fulfilling  
of his gracious purposes towards man-  
kind. The four last petitions are for  
temporal supplies; for the pardon of sins  
past, for preventing occasions of sin, and  
for deliverance from the evils we are lia-  
ble to, whether in this life or the future.  
The whole concludes with ascribing to  
Almighty God, the dominion, might,  
majesty, and praise, which are justly  
due unto him.

*Venite,*

## MORNING PRAYER.

*Venite, exultimus Domino.*

### PSALM 95.

**C**ome let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

For the Lord is a great God : and a great King above all gods.

In his hands are all the corners of the earth : and the strength of the hills is his also. The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempt-

ed me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*¶ Then shall follow the Psalms in order as they are appointed ; and at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory § be to the Father, and to the Son : and to the Holy Ghost ;

*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

*¶ Then shall be read distinctly, with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be*

§ This Sentence with its Response, is added at the end of every Psalm, &c. to shew, that in all acts of devotion, we

ought to ascribe all due honour to Almighty God.

*Proper*



## MORNING PRAYER.

*Proper Lessons † assigned for that Day:;) be that readeth so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called Te Deum laudamus, daily throughout the Year.*

¶ *Note. That before every Lesson the Minister shall say, Here beginneth such a Chapter, or verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or The Second Lesson.*

*Te Deum \* laudamus.*

**WE** praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the powers therein.

To thee Cherubin and Seraphin: continually do cry, Holy, Holy, Holy: Lord God of Sabbaoth.

Heaven and earth are full of the majesty of thy glory.

† The order for Lessons in the Daily Service is found in the Calendar, opposite that day of the month; and where they are varied in the Table of Lessons proper for Sundays or Holy days. The reading of Scripture thus by rotation is of great advantage, as all may thus hear the Bible read through in the course of the Service, once a year, and such chapters as are most interesting or tender, as they occur both in the Daily and Proper Service.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ;

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver Man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou fittest at the right

\* There is not in the whole circle of christian duties, any one more universal than praise; wherefore hymns of praise are ever seasonable, but more especially in the house of God, where they are to be intermixed with every part of divine service, to make it pleasant to us, and acceptable to him we worship.—The first nine verses of this excellent hymn are wholly eucharistical; wherein we express our own gratitude, and to heighten

## MORNING PRAYER.

hand of God : in the Glory  
of the Father.

We believe that thou  
shalt come : to be our Judge.

We therefore pray thee,  
help thy servants : whom  
thou hast redeemed with thy  
precious blood.

Make them to be num-  
bered with thy Saints : in  
Glory everlasting.

O Lord, save thy people:  
and bleſs thine heritage.

Govern them : and liſt  
them up for ever.

Day by day : we magnify  
thee ;

And we worſhip thy Name:  
ever, world without end.

Vouchſafe, O Lord : to  
keep us this day without  
ſin.

O Lord, have mercy upon  
us : have mercy upon us.

O Lord, let thy mercy  
lighten upon us : as our  
truſt is in thee.

O Lord, in thee have I  
truſted : let me never be con-  
founded.

¶ *Or this Canticle : \**  
*Benedicite omnia Opera Do-*  
*mini.*

O All ye Works of the  
Lord, bleſs ye the Lord:  
praiſe him, and magnify him  
for ever.

O ye Angels of the Lord,  
bleſs ye the Lord: praiſe him,  
and magnify him for ever.

O ye heavens, bleſs ye the  
Lord : praiſe him, and mag-  
nify him for ever.

O ye Waters, that be a-  
bove the Firmament, bleſs ye  
the Lord : praiſe him, and  
magnify him for ever.

O all ye Powers of the  
Lord, bleſs ye the Lord:  
praiſe him, and magnify him  
for ever.

O ye Sun and Moon, bleſs  
ye the Lord: praiſe him, and  
magnify him for ever.

O ye Stars of Heaven, bleſs  
ye the Lord: praiſe him, and  
magnify him for ever.

O ye Showers and Dew,  
bleſs ye the Lord: praiſe him,  
and magnify him for ever.

the thankſgiving and confeſſion are turn-  
ed into prayer, as a natural conſequence  
of all the foregoing conſiderations.

\* This hymn or *Canticle*, is no other  
than a paraphraſe on the 148th *psalm*;  
but being ſufficiently plain in itſelf, and  
ſeldom uſed in the Church, it ſeems un-  
neceſſary to make any remarks upon it.



## MORNING PRAYER.

O ye Winds of God, bleſs  
ye the Lord : praife him, and  
magnify him for ever.

O ye Fire and Heat, bleſs  
ye the Lord : praife him, and  
magnify him for ever.

O ye Winter and Summer,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O ye Dewes and Froſts,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O ye Froſt and Cold, bleſs  
ye the Lord : praife him, and  
magnify him for ever.

O ye Ice and Snow, bleſs  
ye the Lord : praife him, and  
magnify him for ever.

O ye Nights and Days,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O ye Light and Darkneſs,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O ye Lightnings and  
Clouds, bleſs ye the Lord :  
praife him, and magnify him  
for ever.

O let the Earth bleſs the  
Lord : yea, let it praife him,  
and magnify him for ever.

O ye Mountains and Hills,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O all ye green Things up-  
on the Earth, bleſs ye the  
Lord : praife him, and mag-  
nify him for ever.

O ye Wells, bleſs ye the  
Lord : praife him, and mag-  
nify him for ever.

O ye Seas and Floods, bleſs  
ye the Lord : praife him, and  
magnify him for ever.

O ye Whales, and all that  
move in the Waters, bleſs ye  
the Lord : praife him, and  
magnify him for ever.

O all ye Fowls of the Air,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O all ye Beaſts and Cattle,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O ye Children of Men,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O let Iſrael bleſs the Lord :  
praife him, and magnify him  
for ever.

O ye Priests of the Lord,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O ye Servants of the Lord,  
bleſs ye the Lord : praife him,  
and magnify him for ever.

O ye Spirits and Souls of  
the righteous, bleſs ye the  
Lord : praife him, and mag-  
nify him for ever.

O ye Holy and Humble  
Men of Heart, bleſs ye the  
Lord : praife him, and mag-  
nify him for ever.

O Ananias, Azarias, and  
Miſael,

## MORNING PRAYER.

Misael, bleſs ye the Lord :  
praiſe him, and magnify him  
for ever.

Glory be to the Father,  
and to the Son : and to the  
Holy Ghoſt ;

As it was in the beginning,  
is now, and ever ſhall be :  
world without end. Amen.

*¶ Then ſhall be read in like man-  
ner the Second Leſſon, taken out  
of the New Teſtament. And after  
that the Hymn following; except  
when that ſhall happen to be  
read in the Chapter for the Day,  
or for the Goſpel on S. John  
Baptiſt's Day.*

*Benedictus.* § S. LUKE 1. 68.

**B**leſſed be the Lord God  
of Iſrael: for he hath vi-  
ſited and redeemed his people;  
And hath raiſed up a migh-  
ty ſalvation for us: in the houſe  
of his ſervant David ;

As he ſpake by the mouth  
of his holy prophets : which  
have been ſince the world  
began ;

That we ſhould be ſaved  
from our enemies : and from  
the hands of all that hate us ;  
To perform the mercy pro-  
miſed to our forefathers : and  
to remember his holy cove-  
nant ;

To perform the oath which  
he ſware to our forefather A-  
braham : that he would give  
us ;

That we being delivered  
out of the hand of our ene-  
mies: might ſerve him with-  
out fear ;

In holineſs and righteous-  
neſs before him : all the days  
of our life.

And thou, Child, ſhalt be  
called the Prophet of the  
Highſt: for thou ſhalt go be-  
fore the face of the Lord to  
prepare his ways ;

To give knowledge of ſal-  
vation unto his people : for  
the remiſſion of their ſins,

Through the tender mercy  
of our God : where by the  
day-ſpring from on high hath  
viſited us ;

To give light to them that  
ſit in darkneſs, and in the  
ſhadow of death: and to guide  
our feet into the way of  
peace.

Glory be to the Father,  
and to the Son : and to the  
Holy Ghoſt ;

As it was in the beginning,  
is now, and ever ſhall be :  
world without end. Amen.

§ As we may juſtly reckon Zacharias  
to be the firſt prophet of the New Teſta-  
ment, ſo we may as juſtly look upon  
No. 1.

this to be one of the firſt evangelical  
hymns ; for which reaſon it is preſcribed  
to be read immediately after the Goſpel  
C  
Leſſon



# MORNING PRAYER.

¶ *Or this Psalm.\**

*Jubilate Deo. PSAL. 100.*

**O** Be joyful in the Lord,  
all ye lands : serve the  
Lord with gladness, and come  
before his presence with a song.

Be ye sure, that the Lord  
he is God ; it is he that hath  
made us, and not we our-  
selves : we are his people, and  
the sheep of his pasture.

O go your way into his  
gates with thanksgiving, and  
into his courts with praise :  
be thankful unto him, and  
speak good of his Name,

For the Lord is gracious,  
his mercy is everlasting : and  
his truth endureth from ge-  
neration to generation.

Glory be to the Father,  
and to the Son : and to the  
Holy Ghost ;

As it was in the beginning,  
is now, and ever shall be :  
world without end. Amen.

Lesson, as expressing our thankfulness for  
the glad tidings of our redemption, and  
for the gracious method taken in the pro-  
mulgation of it.

\* This psalm was originally composed  
as a form of thanksgiving, to be sung by  
the Jews at the oblation of the peace offer-  
ing ; and is therefore used with great  
propriety as such by us Christians, after  
we have heard the Gospel of peace

† The holy scriptures being a perfect  
revelation of all divine truth, may in a  
large sense be called our Creed ; yet since

¶ *Then shall be sung or said the  
Apostles Creed † by the Minister  
and the People standing : Except  
only such Days as the Creed of  
S Athanasius is appointed to be  
read.*

**I** Believe in God the Fa-  
ther Almighty, Maker  
of Heaven and Earth :

And in Jesus Christ his  
only Son our Lord ; who was  
conceived by the Holy Ghost,  
Born of the Virgin Mary,  
Suffered under Pontius Pilate,  
Was crucified, dead, and bu-  
ried ; He descended into Hell ;  
The third day he rose again  
from the dead ; He ascended  
into Heaven, And sitteth on  
the right hand of God the  
Father Almighty ; From  
thence he shall come to judge  
the quick and the dead.

I believe in the Holy Ghost ;  
The holy Catholick Church ;  
The Communion of Saints ;  
The forgiveness of sins ; The

the fundamental doctrines therein con-  
tained, are not easily distinguished from  
those of lesser moment, by all such as  
ought to understand them, it was both  
fit and necessary for the blessed Apostles,  
to leave us a brief compendium of what  
was to be believed in order to our salva-  
tion, which might be soon learned, easily  
understood, and unanimously retained by  
all true Christians ; they accordingly  
composed this venerable form, which  
still bears their name, and is called the  
*Apostles Creed.*

resur-

# MORNING PRAYER.

resurrection of the body, And  
the life everlasting. Amen.

*¶ And after that, these Prayers  
following, all devoutly kneel-  
ing; the Minister first pro-  
nouncing with a loud voice,*

The Lord be with you;  
*Ans.* And with thy spirit.

*¶ Minister.* Let us pray. \*  
Lord, have mercy upon us.  
*Christ, have mercy upon us.*  
Lord, have mercy upon us.

*¶ Then the Minister, Clerks, and  
People, shall say the Lord's  
Prayer † with a loud voice.*

**O**UR Father which art in  
heaven, Hallowed be  
thy Name; Thy kingdom  
come; Thy will be done in  
earth, as it is in heaven: Give  
us this day our daily bread;  
And forgive us our trespasses,  
as we forgive them that tres-  
pass against us; And lead us  
not into temptation. But de-  
liver us from evil. Amen.

*¶ Then the Priest standing up,  
shall say,*

O Lord, shew thy mercy  
upon us;

\* The true intent and design of these  
words, *Let us pray*, is to warn the con-  
gregation that they are now entering up-  
on the great and solemn duty of prayer,  
and hat they ought seriously to consider  
what they are going about; and behave  
themselves in the discharge of this duty,  
with that decency and reverence, which

*Ans.* And grant us thy  
salvation.

*Priest.* O Lord, save the  
King;

*Ans.* And mercifully hear  
us, when we call upon thee.

*Priest.* Endue thy Mini-  
sters with righteousness;

*Ans.* And make thy  
chosen people joyful.

*Priest.* O Lord, save thy  
people;

*Ans.* And blest thine  
inheritance.

*Priest.* Give peace in our  
time, O Lord;

*Ans.* Because there is  
none other that fighteth for  
us, but only thou, O God.

*Priest.* O God, make  
clean our hearts within us;

*Ans.* And take not thy  
Holy Spirit from us.

*¶ Then shall follow three Collects; the first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.*

becomes creatures who are addressing  
themselves to their almighty Creator.

† As our Liturgy consists of several  
distinct offices for different occasions, the  
reverend compilers of it have very judi-  
ciously contrived, that this prayer shall  
be once repeated in each of these distinct  
services.



## MORNING PRAYER.

¶ *The second Collect, for Peace.*

**O** God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.

*Amen.*

¶ *The third Collect, for Grace.*

**O** Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the King's Majesty.*

**O** Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, thro' Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

**A** Almighty God, the fountain of all goodness, we humbly beseech thee to bless our most gracious Queen Charlotte, his Royal Highness George Prince of Wales, the Princess Dowager of Wales, and all the Royal Family: Endue them with thy

## MORNING PRAYER:

thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, thro' Jesus Christ our Lord.  
*Amen.*

*¶ A Prayer for the Clergy and People.*

**A** Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

*¶ A Prayer of S. Chrysostom.*

**A** Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*2 Cor. 13. 14.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Morning Prayer throughout the Year.*



# The ORDER for EVENING PRAYER, \*

Daily throughout the Year.

*At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.*

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

*Joel 2. 13.*

To the Lord our God belong mercies and forgive-

\* The Evening Service being, in many particulars, exactly the same with that of

nesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24. Psal. 6. 1.*

Repent ye: for the kingdom of heaven is at hand. *St. Matt. 3. 2.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Pf. 143. 2.*

If we say that we have no

the Morning, we refer the reader thereto for an explanation of the similar passages.

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## EVENING PRAYER.

sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

**D**Early beloved brethren, the Scripture moveth us

in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech

you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

*A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.*

**A**lmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

*I The*



## EVENING PRAYER.

*The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

**A**lmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

*Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.*

**O**UR Father, which art in heaven, Hallowed be thy Name; thy kingdom come; Thy will be done in

earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

*Then likewise he shall say,*  
O Lord, open thou our lips:  
*Answer.* And our mouth shall shew forth thy praise.  
*Priest.* O God, make speed to save us.  
*Answer.* O Lord, make haste to help us.

*Here all standing up, the Priest shall say,*  
Glory be to the Father, and to the Son: and to the Holy Ghost;  
*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.  
*Answer.* The Lord's Name be praised.

*Then shall be said or sung the Psalms, in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the Blessed Virgin Mary) in English, as followeth.*

*Magnificat*

## EVENING PRAYER.

*Magnificat* † S. Luke 1. 46.

**M**y soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden. For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant

Israel : as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*¶ Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

*Cantate Domino.* § Psal. 98.

**O** Sing unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

† This is the first divine Canticle recorded in the Gospel. It seems to have been composed by the blessed Virgin ; and then we hear in the Lessons like examples of God's mercy, or are told of the promises and promises which point out Christ's birth, we are excited to rejoice with her in the same words.  
§ Instead of the former hymn, made

No. 1.

Shew



## EVENING PRAYER.

Shew yourselves joyful unto the Lord all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the Sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*¶ Then a Lesson of the New Testament, as it is appointed : and after that, Nunc dimittis (or*

*§ This Hymn was composed by Simeon, on his embracing Christ in the temple ; and though we cannot see him with our bodily eyes as he did, yet we may behold him by faith on the repetition of Simeon's Song.*

*\* This devout Psalm is a parallel to*

*the Song of Simeon) in English as followeth.*

*Nunc dimittis. § S. LUKE 2. 29.*

**L**ORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*¶ Or else this Psalm ; except it be on the Twelfth Day of the Month.*

*Deus miseratur. \* Psalm 67.*

**G**OD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy sav-

the foregoing Evangelical Hymn, David praying for that saving health which Simeon rejoiced to see ; and both of them praised God upon the knowledge they had, that it would one day be published to the world by that Gospel which is now appointed to be read.

ing

## EVENING PRAYER.

ing health among all nations.

Let the people praise thee,  
O God : yea, let all the people praise thee.

O let the nations rejoice  
and be glad : for thou shalt  
judge the folk righteously,  
and govern the nations upon  
earth.

Let the people praise thee,  
O God : yea, let all the people praise thee.

Then shall the earth bring  
forth her increase : and God,  
even our own God, shall give  
us his blessing.

God shall bless us : and all  
the ends of the world shall  
fear him.

Glory be to the Father,  
and to the Son : and to the  
Holy Ghost ;

As it was in the beginning,  
is now, and ever shall be :  
world without end. Amen.

*¶ Then shall be said or sung the  
Apostles Creed by the Minister  
and the People standing.*

**I** Believe in God the Father  
Almighty, Maker  
of Heaven and Earth :

And in Jesus Christ his  
only Son our Lord ; who was  
conceived by the Holy Ghost,  
Born of the Virgin Mary,  
suffered under Pontius Pilate,

Was crucified, dead, and buried ;  
He descended into Hell ;  
The third day he rose again  
from the dead ; He ascended  
into Heaven, And sitteth on  
the right hand of God the  
Father Almighty ; From  
thence he shall come to judge  
the quick and the dead.

I believe in the Holy Ghost ;  
The holy Catholick Church ;  
The Communion of Saints ;  
The forgiveness of sins ; The  
resurrection of the body, And  
the life everlasting. Amen.

*¶ And after that, these Prayers  
following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you ;  
*Ans.* And with thy spirit.

*¶ Minister.* Let us pray.  
Lord, have mercy upon us.  
*Christ, have mercy upon us.*  
Lord, have mercy upon us.

*¶ Then the Minister, Clerks, and  
People, shall say the Lord's  
Prayer with a loud voice.*

**O**UR Father which art in  
heaven, Hallowed be  
thy Name ; Thy kingdom  
come ; Thy will be done in  
earth, as it is in heaven : Give  
us this day our daily bread ;  
And forgive us our trespases,  
as we forgive them that tres-



# EVENING PRAYER.

pass against us; And lead us not into temptation. But deliver us from evil. Amen.

*¶ Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;

*Answe.* And grant us thy salvation.

*Priest.* O Lord, save the King;

*Ans.* And mercifully hear us, when we call upon thee.

*Priest.* Endue thy Ministers with righteousness;

*Answe.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people;

*Answe.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord;

*Answe.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us;

*Answe.* And take not thy Holy Spirit from us.

*¶ Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer without alteration.*

*¶ The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

*¶ The third Collect, for Aid against all Perils.*

I ghten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

*¶ In Quires and Places where they sing, here followeth the Anthem.*

*¶ A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth;

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## EVENING PRAYER.

*¶ A Prayer for the Clergy  
and People.*

earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, thro' Jesus Christ our Lord.

*Amen.*

*¶ A Prayer for the Royal Family.*

**A** Almighty God, the fountain of all goodness, we humbly beseech thee to bless our most gracious Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all hap-pine; and bring them to shine everlasting kingdom, thro' Jesus Christ our Lord.

*Amen.*

*Here endeth the Order of Evening Prayer throughout the Year.*

**A** Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

*¶ A Prayer of S. Chrysostom.*

**A** Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*2 Cor. 13. 14.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*



## The Creed of S. Athanasius.

Upon these Feasts, Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed \* of Saint Athanasius, by the Minister and People standing.

### *Quicunque vult.*

Whoever will be saved : before all things it is necessary that he hold the Catholic Faith.

Which Faith, except every one do keep whole and undivided : without doubt he shall perish everlastingly.

And the Catholic Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal ;

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty ;

And yet they are not three

\* Various, and almost innumerable, are the opinions both of ancient and modern writers, concerning the age and author of this Creed ; but the sum of what hath been advanced upon probable conjecture, in a case which will not admit of full and perfect evidence, is this : That Hilary, once abbot of Lerins, and

afterwards bishop of Arles, about the year 430, composed this Exposition of Faith, which now bears the name of the *Athanasian Creed*. It was drawn up for the use of the Gallican clergy, and principally for those of the dioceses or province of Arles ; it was always esteemed a very valuable summary of the christian faith :

*The Creed of S. Athanasius.*

Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God ;

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord ;

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ; But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is afore said : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ; God, of the Substance of God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

an excellent system of his principles concerning the Trinity and Incarnation, in opposition chiefly to the Arians, Macedonians, and Appohianians. Its thus acquiring the name of *The Faith of Athanasius*, soon occasioned the mistake of his being the author of it ; and the propagation of this error, gave it authority enough



*The Creed of S. Athanasius.*

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead;

enough not only to be cited and appealed to as a standard, in the disputes between the Greeks and Latins concerning the *divine procession* of the Holy Ghost, but also to be received into the public service of the Western Churches; first in France,

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic Faith: which except a Man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

then in Spain, soon after in Germany, England, Italy, and at length in Rome itself; while many other excellent Creeds drawn up in Councils, and recommended by Emperors, never arrived to such a degree of honour and esteem.

## THE LITANY.

*¶ Here followeth the LITANY, || or General Supplication, to be sung or said after Morning prayer upon Sundays, Wednesdays, and Fridays, \* and at other times, when it shall be commanded by the Ordinary.*

**O** God the Father of heaven : have mercy upon us miserable sinners.

*O God the Father of heaven : have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

*O God the Son, Redeemer of the world : have mercy upon us miserable sinners.*

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.*

O holy, blessed, and glorious † Trinity, three persons, and one God : have mercy upon us miserable sinners.

|| It was the custom formerly to use these Litanies in times of persecution, or upon any public calamity ; and we find the Jews are directed by the prophet Joel, to call a general assembly and join in such a form of supplication, saying, *Spare thy people, O Lord ; upon which challenge this part of our Service seems to be modelled, though the substance of it taken from Litanies in the Latin and Greek Liturgies.*

*O holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief ; from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From all blindness of heart, from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitable nels,

\* These were observed as days of Fasting by the Primitive Christians, in memory of Christ's being betrayed on the one day, and crucified on the other. The Litany is enjoined to be read then, and on Sundays, in order to give more solemnity to the Service of those days.

† The Litany consists of an invocation to God, both as our Creator, Redeemer, and Sanctifier, for mercy and pardon.



## THE LITANY.

*Good Lord, deliver us.*  
From fornication, and all  
other deadly sin; and from all  
the deceits of the world, the  
flesh, and the devil,

*Good Lord, deliver us.*  
From lightning and tem-  
pest; from plague, pestilence,  
and famine; from battle and  
murder, and from sudden  
death,

*Good Lord, deliver us.*  
From all sedition, privy  
conspiracy, and rebellion;  
from all false doctrine, here-  
sy, and schism; from hard-  
ness of heart, and contempt  
of thy Word and command-  
ment,

*Good Lord, deliver us.*  
By the mystery of thy ho-  
ly Incarnation; by thy holy  
Nativity and Circumcision;  
by thy Baptism, Fasting, and  
Temptation,

*Good Lord, deliver us.*  
By thine Agony and bloo-  
dy Sweat; by thy Cross and  
Passion; by thy precious  
Death and Burial; by thy  
glorious Resurrection and As-  
cension, and by the coming  
of the Holy Ghost,

*Good Lord, deliver us.*  
In all time of our tribu-  
lation; in all time of our  
wealth; in the hour of death,

and in the day of judgment,  
*Good Lord, deliver us.*  
We sinners do beseech thee  
to hear us, O Lord God;  
and that it may please thee  
to rule and govern thy holy  
Church universal in the right  
way;

*We beseech thee to hear  
us, good Lord.*  
That it may please thee to  
keep and strengthen in the  
true worshipping of thee, in  
righteousness and holiness of  
life, thy servant GEORGE,  
our most gracious King and  
Governor;

*We beseech thee to hear  
us, good Lord.*  
That it may please thee to  
rule his heart in thy faith,  
fear, and love; and that he  
may evermore have assistance  
in thee, and ever seek thy  
honour and glory;

*We beseech thee to hear  
us, good Lord.*  
That it may please thee to  
be his defender and keeper,  
giving him the victory over  
all his enemies;

*We beseech thee to hear  
us, good Lord.*  
That it may please thee to  
bless and preserve our gra-  
cious Queen Charlotte, their  
Royal Highnesses George  
Prince

## THE LITANY.

Prince of *Wales*, the Princess  
Dowager of *Wales*, and all  
the Royal Family;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
illuminate all Bishops, Priests,  
and Deacons, with true know-  
ledge and understanding of  
thy Word: and that both  
by their preaching and living  
they may set it forth, and  
shew it accordingly;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
endue the Lords of the Coun-  
cil, and all the Nobility,  
with grace, wisdom, and un-  
derstanding;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
bless and keep the Magi-  
strates; giving them grace  
to execute justice, and to  
maintain truth;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
bless and keep all thy people;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
give to all nations, unity,  
peace, and concord;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
give us an heart to love and  
dread thee, and diligently  
to live after thy command-  
ments;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
give to all thy people increase  
of grace, to hear meekly thy  
Word, and to receive it with  
pure affection, and to bring  
forth the fruits of the Spirit;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
bring into the way of truth,  
all such as have erred and are  
deceived;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
strengthen such as do stand,  
and to comfort and help the  
weak-hearted, and to raise  
up them that fall, and finally  
to beat down Satan under  
our feet;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
succour, help, and comfort  
all that are in danger, neces-  
sity and tribulation;

*We beseech thee to bear*

*us, good Lord.*

That it may please thee to  
preserve



## THE LITANY.

preserve all that travel by  
land or by water, all women  
labouring of child, all sick  
persons, and young children,  
and to shew thy pity upon  
all prisoners and captives;

*We beseech thee to hear  
us, good Lord.*

That it may please thee to  
defend and provide for the  
fatherless children and wi-  
dows, and all that are deso-  
late and oppressed;

*We beseech thee to hear  
us, good Lord.*

That it may please thee to  
have mercy upon all men;

*We beseech thee to hear  
us, good Lord.*

That it may please thee to  
forgive our enemies, persecu-  
tors, and slanderers, and to  
turn their hearts;

*We beseech thee to hear  
us, good Lord.*

That it may please thee to  
give and preserve to our use  
the kindly fruits of the earth,  
so as in due time we may en-  
joy them;

*We beseech thee to hear  
us, good Lord.*

That it may please thee to  
give us true repentance; to

\* These short Ejaculations, with their  
Repetitions and Responses, are designed

forgive us all our sins, negli-  
gences, and ignorances, and  
to endue us with the grace  
of thy Holy Spirit, to amend  
our lives according to thy  
holy Word;

*We beseech thee to hear  
us, good Lord.*

Son of God \*: we beseech  
thee to hear us.

*Son of God : we beseech  
thee to hear us.*

O Lamb of God : that  
takest away the sins of the  
world;

*Grant us thy peace.*

O Lamb of God : that  
takest away the sins of the  
world;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

¶ *Then shall the Priest, and the  
People with him, say the  
Lord's Prayer.*

**O**UR Father which art in  
heaven, Hallowed be  
thy Name; Thy kingdom

to quicken our devotion ; for which end  
they are well adapted.

come;

## THE LITANY.

come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation. But deliver us from evil. Amen.

*Prisht.* O Lord, deal || not with us after our sins;

*Answer.* Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful \* Father, that despiest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being

hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, thro' Jesus Christ our Lord.  
*O Lord, arise, help us, and deliver us for thy Name's sake.*

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*O Lord, arise, help us, and deliver us for thine honour.*

Glory be to the Father, and to the Son : and to the Holy Ghost;

*Ans.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

Pitifully behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

|| This Petition, with its annexed Response, is seasonably introduced after the Lord's Prayer, to shew us the temper of mind in which we ought to pray for God's mercies; viz. in a due sense of our own unworthiness.

\* It would be downright mockery of

Favourably



## THE LITANY.

Favourably with mercy  
hear our prayers.

*O Son of David, have  
mercy upon us.*

Both now and ever vouch-  
safe to hear us, O Christ.

*Graciously hear us, O Christ;  
graciously hear us, O Lord  
Christ;*

*Priest.* O Lord, let thy  
mercy be shewed upon us;

*Answer.* As we do put our  
trust in thee.

¶ Let us pray.

**W**E humbly beseech †  
thee, O Father, mer-  
cifully to look upon our in-  
firmities; and for the glory  
of thy Name, turn from us  
all those evils that we most  
righteously have deserved;  
and grant, that in all our  
troubles we may put our  
whole trust and confidence  
in thy mercy, and evermore  
serve thee in holiness and  
pureness of living, to thy ho-

nour and glory, thro' our only  
Mediator and Advocate, Je-  
sus Christ our Lord. *Amen.*

¶ *A Prayer of S. Chrysostom.*

**A** Almighty God, who hast  
given us grace at this  
time with one accord to make  
our common supplications un-  
to thee, and dost promise,  
that when two or three are  
gathered together in thy  
Name, thou wilt grant their  
requests; Fulfil now, O  
Lord, the desires and petiti-  
ons of thy servants, as may  
be most expedient for them;  
granting us in this world  
knowledge of thy truth, and  
in the world to come life  
everlasting. *Amen.*

2 *Cor.* 13. 14.

**T**HE grace of our Lord  
Jesus Christ, and the  
love of God, and the fellow-  
ship of the Holy Ghost, be  
with us all evermore. *Amen.*

† A more full and perfect act of hu-  
miliation than this could not have been  
composed; for at the same time, we

declare a firm trust in God's mercy, and  
a lively hope, that he will enable us to  
walk worthy of our christian profession.

*Here endeth the LITANY.*

PRAYERS

# PRAYERS AND THANKSGIVINGS, Upon several Occasions;

*To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

## PRAYERS.

¶ *For Rain.*

○ God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.* †

○ Almighty Lord God, who for the sin of mankindst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that altho'

we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, thro' Jesus Christ our Lord. *Amen.*

¶ *In the Time of Dearth and Famine.* ||

○ God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may

|| This, or the Prayer immediately following, are left to the Minister's choice; and through the plenty we enjoy in these kingdoms seldom used; for which reason we ought to render thanks to the divine mercy, and never provoke his goodness by our wantonness and extravagance.

† This and the foregoing Prayer are drawn up with great simplicity and brevity; for as they are temporal blessings which we ask, it becomes us to be moiet in our expressions, remembering our own ignorance, with God's wisdom and goodness, in giving what is most fit and proper for us, according to his promises made to us in holy Scripture.

through



## P R A Y E R S.

through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom. with thee and the Holy Ghost, be all honour and glory now and for ever.

*Amen.*

¶ *Or this:*

**O** God, merciful Father, who in the time of Elias the prophet didst suddenly, in Samaria, turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction, and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the Time of War \* and Tumults.*

**O** Almighty God, King of all kings, and Governor of all things, whose power

\* We should not confine the petitions contained in this Prayer wholly to our temporal enemies, or even popular tumults; for in the distraction of human affairs, those may be at variance with us who have an equal claim to God's mer-

cy no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the Time of any common Plague or Sickness.*

**O** Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand; and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now

cies; but we cannot pray too fervently against our lusts and appetites, as they many a time raise disorders in our mind more fatal than any civil commotions, or actual invasion from an outward enemy.

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## P R A Y E R S.

are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

*\* In the Ember \* Weeks to be said every day, for those that are to be admitted into holy orders.*

**A**lmighty God, § our heavenly Father, who hast purchased to thyself an universal church, by the precious blood of thy dear Son: Mercifully look upon the same, and at this time to guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit

persons to serve in the sacred ministry of thy church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

*¶ Or this:*

**A**lmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocence of life, that they may faithfully serve before thee, to the glory of thy great Name and the benefit

only retained for the appointed seasons of Ordination, the Prayers are used every day of that week.

§ Both these Prayers are conceived in the spirit of primitive piety, where the power delegated to Pastors at their Ordination, is considered as highly conducive to the glory of God and the instruction of those committed to their charge; therefore the divine blessing is implored both on the Bishops who administer this Ordinance and those who are to be ordained.



## P R A Y E R S.

of thy holy Church, thro' Jesus Christ our Lord. *Amen.*

*¶ A Prayer for the High Court of Parliament, to be read during their Session.*

**M**OST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name

and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

*¶ A Collect or Prayer † for all Conditions of Men, to be used at such times \* when the Litany is not appointed to be said.*

**O** God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life. † Finally, we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or

† This Prayer was added to the Service at the last review, and has been generally ascribed to bishop Sanderson, though some affirm it was wrote by bishop Gunning.

\* This is properly a summary of Invocation, Intercession, &c. like the Li-

tany, for which it is substituted.

† This sentence deserves our particular attention, as it contains all the duties of a christian in a few words; namely, unity with others, peace in the community to which we belong, and rectitude of morals,

estate;

## THANKSGIVINGS.

estate; [*\* especially those for*

*\* This to be whom our prayers  
said when a- are desired.] That  
ny desire the it may please thee  
Prayers of to comfort and re-  
the Congre- lieve them accord-  
gation.*

ing to their several necessities,  
giving them patience under  
their sufferings, and a happy  
issue out of all their afflicti-  
on. And this we beg for Je-  
sus Christ his sake. *Amen.*

*¶ A Prayer that may be said  
after any of the former.*

**O** God, whose nature and  
property is ever to have  
mercy and to forgive; receive  
our humble petitions : and  
tho' we be tied and bound  
with the chain of our sins, yet  
let the pitifulness of thy great  
mercy loose us, for the ho-  
nour of Jesus Christ our me-  
diator and Advocate. *Amen.*

## THANKSGIVINGS.

*¶ A General Thanksgiving.*

**A**ll mighty God, Father of  
all mercies, We thine  
unworthy servants do give  
thee most humble and hearty  
thanks for all thy goodness  
and loving-kindness to us and  
to all men; [*\* par-  
ticularly to those  
who desire now to  
offer up their praises  
and thanksgivings  
for thy late mercies vouch-  
safed unto them.*] We blest  
thee for our creation, prefer-  
vation, and all the blessings

of this life; but above all,  
for thine inestimable love in  
the redemption of the world  
by our Lord Jesus Christ;  
for the means of grace and  
for the hope of glory. And  
we beseech thee, give us that  
due sense of all thy mercies,  
that our hearts may be un-  
feignedly thankful, and that  
we may shew forth thy praise,  
not only with our lips, but  
in our lives, by giving up  
ourselves to thy service, and  
by walking before thee in  
holiness and righteousness all

*¶ The acknowledgment of God's par-  
ticular mercies, is a duty which none  
who have had the prayers of the Church  
should ever omit after their recovery  
from sickness; though this is too often  
shamefully neglected.*

*§ This General Thanksgiving is so  
admirably composed, that it answers the  
end of acknowledging God's general  
mercies, and is an essential part of daily  
worship. It was added to the Liturgy  
at the last Review, and drawn up, as it  
is said, by bishop Sanderson.*



## THANKSGIVINGS.

our days, thro' Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

*¶ For Rain.*

**O** God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

*¶ For fair Weather.*

**O** Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this reasonable and blessed change of weather: We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kind-

ness from generation to generation, through Jesus Christ our Lord. *Amen.*

*¶ For Plenty.*

**O** Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

*¶ For Peace and Deliverance from our Enemies.*

**O** Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour

## THANKSGIVINGS.

Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

*¶ For restoring public Peace at Home.*

**O** Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth walk obediently in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, thro' Jesus Christ our Lord. *Amen.*

*¶ For Deliverance from the Plague, or other common Sicknesses.*

**O** Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation; and now in the midst of

judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, thro' Jesus Christ our Lord. *Amen.*

*¶ Or this:*

**W**E humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we have lately been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

THE



## COLLECTS, EPISTLES, and GOSPELS,

To be used throughout the Year.

*¶ Note, that the Collect appointed for every † Sunday, or for an Holy-day that hath a Vigil † or Eve, shall be said at the Evening Service next before.*

*The first Sunday in Advent. \**

*The Collect.*

**A**lmighty God, give us grace that we may cast away the Works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, thro' him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

† Sunday, or the First Day of the Week, is observed as the Christian Sabbath, by general consent, in memory of Christ's resurrection.

† The observation of Vigils on the night preceding any Holy-day is very ancient, and was observed with devotional exercises, sometimes till morning; which, if it was a festival, was usually ushered in with mirth and rejoicings. Hence the original of our Country Wakes.

\* The Sundays in Advent are always the four immediately preceding Christmas-day. They are so called from a

*¶ This Collect is to be repeated every Day with the other Collects in Advent, until Christmas-Eve.*

*The Epistle. || Rom. 13. 8.*

**O**WE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy

word in the Latin Service, which mean, *To come*; and are particularly designed to remind us of Christ's first coming in humility, and his future coming in glory to judge the world; for which reason the first Collect is repeated, together with that of the day, during the whole season of Advent.

|| By thus introducing select parts of Scripture, twined to the day, both the Epistles and Gospels, as containing the substance of our Religion, are more frequently read; as well as those passages out of the Prophets which are most important.

neigh.

## THE FIRST SUNDAY IN ADVENT.

neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

*The Gospel S. Matth. 21. 1.*

**W**HEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man ought unto you, ye shall say, The Lord hath need of him; and straightway he will

send them. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the sole of an ass. And the disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosannah to the Son of David: Blessed is he that cometh in the Name of the Lord, Hosannah in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold, and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My

My



## THE SECOND SUNDAY IN ADVENT.

My house shall be called, The house of prayer; but ye have made it a den of thieves.

*The second Sunday in Advent.*

*The Collect. †*

**B**lessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

*The Epistle. Rom. 15. 4.*

**W**hatsoever things were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorify God, even the Father

\* This Collect is a most pathetic address to Almighty God, that we may make a good use of the opportunities we now enjoy to read the Scriptures after they had been for a long time shut up in

of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name: And again he saith, Rejoice, ye Gentiles, with his people: And again, Praise the Lord, all ye Gentiles, and laud him, all ye people: And again Elias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

*The Gospel. S. Luke 21. 25.*

**A**ND there shall be signs in the sun, and in the moon, and in the stars; and

an unknown tongue. It is sometimes introduced with great propriety before a sermon, and may be of service to put our minds into a right frame before reading the Bible in private.

upon

## THE THIRD SUNDAY IN ADVENT.

upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye, that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

*The third Sunday in Advent.*

*The Collect.*

○ Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare

No. 2.

thy way before thee; Grant that the ministers, and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

*The Epistle.* 1 Cor. 4. 1,

**L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self: for I know nothing by myself, yet am I not hereby justified; but he that judgeth me, is the Lord.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

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*The*



## THE FOURTH SUNDAY IN ADVENT.

*The Gospel.* S. Marth. 11. 2.

**N**OW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, And more than a prophet. For this is he of whom it is written, Behold, I send my mes-

§ This Collect looks forward to our Lord's promise of appearing to us again, and delivering us from the many evils with which we are surrounded.

senger before thy face, which shall prepare thy way before thee.

*The fourth Sunday in Advent.*

*The Collect.* §

**O** Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us, that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, † through the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

*The Epistle.* Phil. 4. 4.

**R**ejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep

† These words, *Through the satisfaction of thy Son our Lord, we're first addressed in the Scotch Liturgy.*

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## CHRISTMAS-DAY.

your hearts and minds thro' which  
Christ Jesus.

*The Gospel.* S. John 1. 19.

**T**HIS is the record of  
John when the Jews  
sent Priests and Levites from  
Jerusalem to ask him, Who  
art thou? And he confessed,  
and denied not; but confessed,  
I am not the Christ. And  
they asked him, What then?  
Art thou Elias? And he saith,  
I am not. Art thou that pro-  
phet? And he answered, No.  
Then said they unto him,  
Who art thou? that we may  
give an answer to them that  
test us. What sayest thou of  
thyself? He said, I am the  
voice of one crying in the  
wilderness, Make straight the  
way of the Lord, as said the  
prophet Esaias. And they  
which were sent, were of the  
Pharisees. And they asked  
him, and said unto him, Why  
baptizest thou then, if thou  
be not that Christ, nor Elias,  
neither that Prophet? John  
answered them, saying, I  
baptize with water; but

there standeth one among  
you, whom ye know not:  
He it is who coming after me,  
is preferred before me, whose  
shoes latchet I am not wor-  
thy to unloose. These things  
were done in Bethabara, be-  
yond Jordan, where John  
was baptizing.

*The Nativity of our Lord, or  
the Birth-day of Christ,  
commonly called Christ-  
mas-day. †*

*The Collect. \**

**A**lmighty God, who hast  
given us thy only-be-  
gotten Son to take our nature  
upon him, and as at this time  
to be born of a pure Virgin;  
Grant that we being regene-  
rate, and made thy children  
by adoption and grace, may  
daily berenewed by thy Holy  
Spirit, through the same our  
Lord Jesus Christ; who liv-  
eth and reigneth with thee  
and the same Spirit, ever one  
God, world without end.  
*Amen.*

† The Latin Communion Service  
was called Mass; whence the observa-  
tion of some Holy-days is still under-  
stood by the word; as Christmas, Can-  
temas, &c.

\* Both the Collect and those Portions

of Scripture, chosen for this Festival, are  
very proper; as we are led by the one to  
reflect on our Lord's humility, and by  
the other we have a full view of those  
Texts which prove his divine original  
and dominion over all created things.



## CHRISTMAS-DAY.

*The Epistle.* Hebr. i. 1.

**G**OD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee; And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and

ever: a scepter of righteousness, is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

*The Gospel.* S. John i. 1.

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John: The same came for a witness, to bear witness of the light, that all men thro' him might believe.

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## SAINT STEPHEN'S DAY.

believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his

name of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right-hand of God to succour all those that suffer for thee, our only mediator and Advocate. *Amen.*

*¶ Then shall follow the Collect of the Nativity; which shall be said continually unto New-year's Eve.*

*For the Epistle. Acts 7. 55.*

**S**Tephen being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right-hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right-hand of God. Then they cried out with a

the first who suffered in defence of the Gospel. Antiquity reckoneth him among the *Jewen* Disciples; and indeed his admirable knowledge in the Christian Doctrine, and his singular ability in proving Jesus to be the Messiah, argue him to have been trained up under our Saviour's immediate instructions for some considerable time,

*Saint Stephen's \* Day.*

*The Collect.*

**R**ant, O Lord, that in all our sufferings here upon earth, for the testimo-

† This is the same WORD, of which it is affirmed above, that it was GOD who made the Universe

\* The placing these days after Christmas-day, was to intimate, that none are thought fitter attendants on our Lord's Nativity, than those who were distinguished in suffering for him; and therefore St. Stephen claims the preference, as

loud



## SAINT JOHN THE EVANGELIST'S DAY.

loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

*The Gospel.* S. Matth. 23. 34.

**B**Ehold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the al-

tar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

*Saint John \* the Evangelist's Day.*

*The Collect.*

**M**erciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length

\* St. John the Evangelist's is the second festival after Christmas, because he was favoured with our Lord's particular friendship. He was of the town of Bethesda, in Galilee; the son of Zebedee, and brother of St. James, termed the Major. The Proconsul of Asia, by the emperor Domitian's command, sent him bound to Rome, where he received a

very barbarous treatment, being cast into a cauldron of burning oil, from whence he came out unhurt: yet this great miracle had no effect upon the obdurate heart of this stupid emperor; he therefore banish'd him to the isle of Patmos, where he wrote the Revelations. But Coccius Nerva, who succeeded Domitian, amongst many others, recalled him from

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## SAINT JOHN THE EVANGELIST'S DAY.

attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 S. John 1. 1.

**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us,) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and

walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a lyar, and his Word is not in us.

*The Gospel.* S. John 21. 19.

**J**esus saide unto Peter, Follow me. Then Peter turning about, seeth the Disciple whom Jesus loved, following, which also leaned on his breast at supper, and saide, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then

from banishment; upon which he returned to Asia, and sat his seat again at Ephesus, where he wrote his Gospel, about the year of our Lord 96, being then, according to Chrysostom, 100 years old. Various are the opinions concerning his death, some asserting that he was

martyr'd; others, that he never died, but was translated into heaven. Ephrem Patriarch, of Antioch, mentions three undying persons, answerable to the three several dispensations of the world, Enoch before the Law, Elias under the Law, and St. John under the Gospel.

went



## THE INNOCENTS DAY.

went his laying abroad among the brethren, that that Disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the Disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

### *The Innocents \* Day.*

#### *The Collect.*

**O** Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

\* The Holy Innocents are next commemorated, because their slaughter was

*For the Epistle. Rev. 14. 1.*  
**I** Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women: for they are virgins: these are they which follow the lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

*The Gospel. S. Matth. 2. 13.*  
**T**HE angel of the Lord appeareth to Joseph in

the first considerable consequence of our Saviour's birth.

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## THE SUNDAY AFTER CHRISTMAS-DAY.

a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

\* It was customary with the Primitive Christians, to observe the Octave, or Eighth Day after their principal feasts; and it was common at such times,

No. 3.

*The Sunday \* after Christmas-Day.*  
*The Collect.*

**A**lmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

*The Epistle. Gal. 4. 1.*

**N**OW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the

to repeat the service of that day, together with the Octave; in imitation of which custom the collect for Christmas-day is here repeated.

*H* law,



## THE CIRCUMCISION OF CHRIST.

law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God thro' Christ.

*The Gospel.* S. Matt. i. 18.

**T**HE birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all

this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son; and he called his Name JESUS.

*The Circumcision of Christ.*

*The Collect.*

**A**lmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for mankind; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, thro' the same thy Son Jesus Christ our Lord Amen.

+ This Feast is celebrated by the Church, to commemorate Christ's submission to the law of circumcision, and the abrogation of that burthenome rite, with the other Moisaical ceremonies.

The Collect, Epistle and Gospel, are chose with this view, shewing that God requires only the circumcision of the heart; namely, the cutting off every inclination to sin.

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## THE CIRCUMCISION OF CHRIST.

*The Epistle.* Rom. 4. 8.

**B**lessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are

of the law be heirs, faith is made void, and the promise made of none effect.

*The Gospel.* S. Luke 2. 15.

**A**ND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called † JESUS, which was so named of the angel

† At this Name (St. Paul says) every knee should bow, both in heaven and

earth, and that every tongue should confess that JESUS is the LORD. The devotion



# THE EPIPHANY.

before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel, shall serve for every day after unto the Epiphany.*

*The Epiphany, || or the Manifestation of Christ to the Gentiles.*

*The Collect.*

**O** God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. 3. 1.

**F**OR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery

devotion to this Holy Name began with the Church, and the Fathers have taught their Children to put their trust in it, and to call on it, with a faithful love; and they that do it in this manner, according to the Apostle, *shall be saved.* For by invoking Jesus, as our only Saviour, we acknowledge, as the Fathers observe, That 'tis he alone that saves us, and that we save not ourselves.

|| *The Epiphany, or the Manifesta-*

(as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent

tion (as the word signifies in the Greek) of our Saviour Jesus Christ to the Gentiles, is always on the twelfth day of Christmas. It is considered as one continued feast in our Service till Septuagesima Sunday, just nine weeks before Easter. Hence the intermediate Sundays after Epiphany are so named. The intention of it is to celebrate the notice of Christ's birth to the Eastern Magi, by a

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## T H E E P I P H A N Y.

that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

*The Gospel. S. Matth. 2. 1.*

**W**HEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, Where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the prin-

ces of Juda; for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

*The*



## FIRST SUNDAY AFTER THE EPIPHANY.

*The first Sunday after the Epiphany.*

*The Collect.*

**O** Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. 12. 1.

**I** Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man

the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

*The Gospel.* S. Luke. 2. 41.

**N**OW his parents went to Jerusalem every year at the feast of the pass-over. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem: and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that

+ These Sundays of the Epiphany are set apart to celebrate our Lord's miracles, by which he proved himself to be the Messiah: and in the Epistles we

are excited to imitate his exemplary life, by a practice of all those Christian virtues which adorn our profession.

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## SECOND SUNDAY AFTER THE EPIPHANY.

heard him, were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject \*unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

*The second Sunday after the Epiphany.*

*The Collect.*

**A**lmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the suppli-

cations of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. 12. 6.

**H**AVING then gifts, differing according to the grace that is given to us; whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in

\* St. Austin often represents this example to Children, to teach and make them in love with the obedience they owe their Parents. 'All the world,' says this holy Father, 'was subject to our Lord; and yet our Saviour (to whom all things were obedient) obeyed his earthly Parents.' He that enjoyed a Divine Liberty, makes use of it only

to make him the more subject.—Parents also may learn in this history, by the blessed Virgin's sorrow for her son, when she mis'd him, what they are to do when their children forsake them. (not to go into the temple with our Lord, but to loose themselves in the world) and with how many tears and prayers, they ought to endeavour the bringing back the



## SECOND SUNDAY AFTER THE EPIPHANY.

prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

*The Gospel. S. John 2. 1.*

**A**ND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the ser-

vants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three skins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is \* worse: but thou hast

the pledge wherewith God has entrusted them. They are to be blamed, if they afflict themselves for any thing else, and they ought to leave all things (as the holy Virgin did) to entrust our Lord, that he would come and seek with them their children, if they are strayed.

\* The two Wines here spoken of, are the *Wine of the World*, and the *Wine of Grace*. The Devil presents the first, which is of better taste to Carnal Men, who inebriate themselves with the sweetnesses of Worldly Delights, which at

first appear extream pleasant to them, but at last their taste is bitter as Wormwood. It were well if men would consider pleasures in their Farewells, as well as in their Approaches. They begin with Smiles, but end with Sighs; they embrace us, that they may tangle us and always accost us with a face of friendship, when as indeed they are our mortal enemies. We are safe if we renounce their acquaintance, and keep them without doors as Strangers; for being once let in, they never fail of doing us mischief,

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### THIRD SUNDAY AFTER THE EPIPHANY.

kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

*The third Sunday after the Epiphany.*

*The Collect.*

**A**lmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. 12. 16.

**B**E not wise in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore, if thine enemy hunger, feed him; if he thiſt,

give him drink; for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

*The Goſpel.* S. Matth. 8. 1.

**W**HEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will. Be thou clean. And immediately his leproſy was cleaned. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palsy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion

man by a real and perfect conversion, that being as it were dead to himſelf, he may live to none but to God, and only reſiſt Spiritual Food of Heaven.

*The ſecond Wine, is the Wine of Heaven, and the New Wine of the New Man, which ſweetly inebriates the Soul, matters and predominates over the Carnal Reasoning, changing the heart of*

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## FOURTH SUNDAY AFTER THE EPIPHANY.

answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

*The fourth Sunday after the*

*Epiphany.*

*The Collect.*

O God, who knowest us to be set in the midst

of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. 13. 1.

LET every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for

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## FOURTH SUNDAY AFTER THE EPIPHANY.

they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour

*The Gospel.* S. Matth. 8. 23.

**A**ND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship \* was covered with the waves: But he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Galilee, there met him two possessed with devils, coming

out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

\* This ship denotes the Church, which is in this World, as in a sea, always troubled. God suffers these tempests, lest our faith lessen: and the peace we may meet with in this world should make us forget our heavenly country. It is no marvel if we be seized

The goodness of God having prepared this vessel to pass over such a troublesome and dangerous sea, we ought to commit ourselves to his skillful conduct.



## FIFTH SUNDAY AFTER THE EPIPHANY.

*The fifth Sunday after the*

*Epiphany.*

*The Collect.*

**O** Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

*The Epistle.* Col. 3. 12.

**P**UT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in

who will not fail to bring us to our desired port.

These storms, instead of troubling us, ought to raise up our spirits, seeing they have been foretold, and do bear testimony of the truth of our Saviour's words. The Divine Providence (which tho'

all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

*The Gospel.* S. Marth. 13. 24.

**T**HE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest

continually busied, yet is always at rest) will guide in safety through the midst of the storm, those that look upon him. He cannot forget those for whom he has died; yea, even as a father pitieth his own children, so hath the Lord compassion on those that fear him.

while

## SIXTH SUNDAY AFTER THE EPIPHANY.

while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

*The sixth Sunday after the Epiphany.*

*The Collect. \**

**O** God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

*The Epistle.* 1 S. John 3. 1.

**B**ehold, what manner of love the Father hath be-

stowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousnes is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*\* This Collect points out to us the general use of the Epiphany, directing us to pray for such dispositions as will make us worthy subjects in Christ's kingdom of righteousness.*

*The*



## SEPTUAGESIMA SUNDAY.

*The Gospel.* S. Matth. 24. 23.

**T**HEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For whosoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven:

\* Septuagesima Sunday, is so called because it is just seventy days before Easter; and as the time of Easter is variable, according as the full moon falls; therefore the season of Epiphany is protracted to this Sunday, if Easter falls later in the year, or shortened if it falls

and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

*The Sunday called Septuagesima, \* or the third Sunday before Lent.*

*The Collect.*

**O** Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may beneficially delivered by thy goodness for the glory of thy name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*The Epistle.* 1 Cor. 9. 24.

**N**OW yenot, that they which run in a race, run all, but one receiveth the

prize. This with the two following weeks are intended to call back our thoughts from the feasting and jollity of Christmas, to prepare for Fasting and Humiliation in the approaching season of Lent.

prize?

## SEPTUAGESIMA SUNDAY.

prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be cast away.

*The Gospel.* S. Matth. 20. 1.

**T**HE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them,

Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee: Is it not lawful for me to do what I will with mine own? Is thine eye evil, because



# SEXAGESIMA SUNDAY.

cause I am good? So the last shall be first, and the first last: for many be called, but few chosen.

*The Sunday called Sexagesima, \* or the second Sunday before Lent.*

*The Collect.*

**O** Lord God, who see'st that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*  
*The Epistle.* 2 Cor. 11. 19.

**Y**e suffer fools gladly, seeing ye yourselves are wise, For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face, I speak concerning reproach, as though we had been weak: howbeit, wheresoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am

I: are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes, save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord

\* This Sunday, being about sixty days from Easter, is called thus; and in like manner, Quinquagesima, as being about fifty days, the nearest whole numbers giving names to both.

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lest, is an account given by St. Paul of the severe trials which he underwent being a lively description of this Apostle's great firmness in sufferings, and a testimony of his extraordinary humility.

## QUINQUAGESIMA SUNDAY.

Jesus Christ, which is blessed for evermore, knoweth that I lie not.

*The Gospel.* † S. Luke 8. 4.

**W**HEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and

hearing they might not understand. Now the parable is this: The seed is the word of God: those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

*The Sunday called \* Quinquagesima, or the next Sunday before Lent.*

*The Collect.*

**O** Lord, who hast taught us, that all our doings

unto the several cases referred to, as our own may be found parallel.

\* Quinquagesima Sunday, as immediately going before Lent, puts us in mind, that all our observances of this

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season

† In this Gospel we learn what reception the Word of God meets with, according to the different capacities and various tempers of those who hear it preached. We cannot attend too minutely

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## QUINQUAGESIMA SUNDAY.

without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

*The Epistle.* 1 Cor. 13. 1.

**I** Hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And tho' I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, think-

eth no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

*The Gospel.* S. Luke 18. 31.

**THE**N Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things

that censuriosness of others, which some strict observers of Lent are apt to indulge.

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## THE FIRST DAY OF LENT.

that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blindman sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before

rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: And when he was come near, he asked him, saying, What wilt thou, that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

*The first Day of Lent, \* commonly called Ash-wednesday. †*

*The Collect.*

**A**lmighty and everlasting God, who hast nothing

public for pardon, and his holy spirit; to put us in mind of that sore trial and temptation, which Christ then endured for our sakes; particularly to perpetuate the memory of our Saviour's sufferings; and to make as it were a public confession of our belief, that he *did for our Salvation*; and consequently for fitting ourselves to receive the tokens and pledges of his love, with greater joy and gladness; because with fuller assurance that God is reconciled to us through the death and passion of Christ Jesus.

† Ash-wednesday, was so called from the custom of penitents scattering ashes upon

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## THE FIRST DAY OF LENT.

that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, thro' Jesus Christ our Lord *Amen.*

*¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.*

*For the Epistle. Joel 2. 12.*

**T**URN ye even to me, saith the Lord, with all your heart and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering

upon their heads in token of humiliation. The six Sundays during this season are not reckoned among the fasting-days, which occasions the commencement of Lent on Ash-wednesday, that there might be just sorry fasting-days without them.

† This Gospel contains Christ's di-

unto the Lord your God; Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet: let the priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

*The Gospel. † S. Matth. 6. 16.*  
**W**HEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto

receptions how to fast acceptably, so as to approve our sincerity to God, and avoid the imputation of vain-glory, or hypocrisy; it concludes with an exhortation to exercise ourselves in frequent acts of Charity, as the best method to secure those heavenly treasures which a Christian ought only to set his heart upon.

men

## THE FIRST SUNDAY IN LENT.

*The Epistle.* † 2 Cor. 6. 1.

men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust-doth corrupt, and where thieves break thro' and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

### *The first Sunday in Lent.*

*The Collect.* \*

**O** Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

**W**E then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as

ness and true holiness laid down in the Gospel.

† We have here a pathetic exhortation to all those who profess Christianity, that they would to second the design of Christ in publishing the Gospel, as to practice the christian virtues here enumerated. unknown,

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## THE SECOND SUNDAY IN LENT.

Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

*The Epistle.* † 1 Thess. 4. 1.

**W**E beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, which know not God; that no man go beyond

and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

*The Gospel.* \* S. Matth. 15. 21.

**J**ESUS went thence, and departed into the coasts of Tyre and Sidon: And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then

\* Here we have the conference of a Heathen woman with our Saviour, and his cure of her daughter, with a commendation of her singular faith, which should quicken our diligence in the practice of what we know to be our express duty, lest we be found more deficient than the Jews were, when they received a national rebuke in the remarkable faith and humility of this virtuous Heathen.

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## THE THIRD SUNDAY IN LENT.

came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

### *The third Sunday in Lent.*

*The Collect. \**

**W**E beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, thro' Jesus Christ our Lord. *Amen.*

*The Epistle. † Ephel. 5. 1.*

**B**E ye therefore followers of God, as dear children; and walk in love, as Christ

also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. But not ye therefore partake with them; for ye were some times darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth,) proving what is acceptable unto the Lord

power and providence; of which, the and the former Collect are instances.  
† This Epistle pursues the same subject with the last, where St. Paul gives directions for the regulation of our daily conduct, which are worthy of our utmost attention.

\* As there is no devotional exercise more proper to convey religious impressions into our hearts than frequent acknowledgments of God's continual presence and protection, the compilers of our Liturgy have taken frequent occasions to introduce acts of humiliation, drawn from the consideration of God's

## THE THIRD SUNDAY IN LENT.

And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd; are made manifest, by the light; for whatsoever doth make manifest, is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

*The Gospel.\* S. Luke 11. 14.*

**J**ESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils, and others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them. Every kingdom divided against itself, is brought to desolation; and a house, divided against a house, fall-eth. If Satan also be divided against himself, how

shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell

\* We have here a dispute between our Saviour and the Pharisees; where their hypocritical malice against him is visible; but they are foiled by his arguments; and he proves, undeniably, that the unclean spirits were cast out by the power



## THE FOURTH SUNDAY IN LENT.

there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

### *The fourth Sunday in Lent.*

*The Collect. †*

**G**RANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

*The Epistle. \* Gal. 4. 21.*

**I**ELL me, ye that desire to be under the law; do ye not hear the law? For it is written, that Abraham had two sons, the one by a

bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem, which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scrip-

† The Collect for this Sunday still puts us in mind of our past offences, which this season was set apart to meditate upon. Hence we are directed to request, that God would graciously look upon us, and comfort our souls in this time of humiliation with a true sense and lively experience of his pardoning mercy.

\* In allusion to the story of Abra-

ham's wife and her maid, the Apostle teacheth the difference between the Gospel and the Ceremonial Law, where he prove, that the promises made to Isaac were only compleated in the true descendants, that is, such as follow the example which that Patriarch gave to the world, of faith and obedience, in the midst of a superstitious and idolatrous people.

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## THE FIFTH SUNDAY IN LENT.

ture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free. *The Gospel.* \* S. John 6. 1.

**J**ESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the pals-over, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here,

which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come in to the world.

*The fifth Sunday in Lent.*

*The Collect.*

**W**E beseech thee, Almighty God, merci-

\* What a stupendous instance of power and goodness is exhibited in this Gospel! The miracle of the loaves and fishes is a proper subject for our contem-

plation in Lent, that when we call to mind our Lord's fasting in the desert, we may remember that his suffering hunger was purely voluntary.



## THE FIFTH SUNDAY IN LENT.

fully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

*The Epistle.* || Hebr. 9. 11.

**C**HRI<sup>ST</sup> being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ; who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were

under the first testament, they which are called might receive the promise of eternal inheritance.

*The Gospel.* S. John 8. 46.

**J**ESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not because ye are not of God. Then answered the Jews, and said unto him, Say we no well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth, Verily verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our Father Abraham, which is dead and the prophets are dead

|| In the course of this Epistle, the superiority of the Gospel Dispensation over that of the Law, is asserted and maintained with the usual eloquence of

St. Paul; but the arguments are drawn from the Mosaiical ceremonies, because it was addressed to the Jews.

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## THE SUNDAY NEXT BEFORE EASTER.

whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that conoureth me, of whom ye say, That he is your God: yet ye have not known him; but I know him: and if I should say I know him not, should be a liar like unto you; but I know him, and keep his saying. Your Father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou teen Abraham? Jesus said unto them, Verily very-I say unto you, Before Abraham was, I am. \* Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

*The Sunday † next before*

*Easter.*

*The Collect.*

**A**lmighty and everlast-ing God, who of thy tender love towards mankind,

\* These words I AM, which Christ applies directly to himself, are given the angel of the Lord to Moses, as a distinguishing sign of Jehovah, or first Essence.

† As this Sunday immediately pre- cedes Passion-week, the Collect anticip- ates the serious exercises of that solemn festival between that time and Easter.

hast sent thy Son our Savi- our Jesus Christ, to take up- on him our flesh, and to suf- fer death upon the cross, that all mankind should follow the example of his great hu- mility; Mercifully grant, that we may both follow the ex- ample of his patience, and al- so be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

*The Epistle. Phil. 2. 5.*

**L**ET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no repu- tation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is a- bove every name; that at the Name of Jesus every knee

Hence the acknowledgment of that Di- vine goodness which ordained that Christ should both be born of our nature, and suffer Death upon the Cross, for an ex- ample of perfect obedience, with a prayer that we may by imitating his humility, be made partakers of his glory in the world to come.

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## THE SUNDAY NEXT BEFORE EASTER.

Should bow, of things in heaven, and things in earth; and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *The Gospel.* \* S. Matth. 27. 1.

**W**hen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, † who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury,

\* This Gospel contains a most striking and particular account of the trial and condemnation of our Saviour, at the request of his own countrymen, by the instigation of their wicked priests and rulers; the many indignities which he

because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto

underwent follow in order, with a circumstantial Detail of his Crucifixion, Death, and Burial.

† This Disciple, whose heart the Devil had corrupted, and whose

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## THE SUNDAY NEXT BEFORE EASTER.

the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

God had made subervient to his eternal designs, is a terrible example of the manner of the Devil's impelling on men. He disguises the mischief whereunto he would cast them, he blinds their eyes lest they should behold it, and so artistically colours it, that they cannot discern the ugliness of it. But as soon as they have committed it, he makes use of a

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him,

quite contrary course; aggravating their sin, with the severe justice of God; and thus brings them to despair. Those Christians that would escape his snares, must be sensible of their sins, which are innumerable; and also be sensible of the mercies of God, which knows no bounds; for there is no malady incurable to the omnipotent physician.

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## THE SUNDAY NEXT BEFORE EASTER.

saying, Hail, King of the Jews. And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and say-

ing, Thou that destroyest the temple and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priest mocking him, with the scribe and elders, said, He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*: that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come

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## MONDAY BEFORE EASTER.

save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

*Monday \* before Easter.*

*For the Epistle. † Isa. 63. 1.*

**W**HO is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the great-ness of his strength? I that

speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath

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\* This Week is commonly called Passion Week, that is, The Week of Christ's Sufferings. It may be said to commence on Sunday, only the Sunday-festivals without exception throughout the year; but on Passion Sunday (every day this week) the Sufferings of our Lord are made the subject of our meditation, and that the solemnity of the

present Week might be connected together as one continued Service till *Good Friday*, there is no Collect appointed but that of Sunday, though there are Epistles and Gospels for every Day separately.

† The portion of Scripture, which is here read for the Epistle, is a sublime prophetic description of our deliverance from the power of sin and superstition

by



# MONDAY BEFORE EASTER.

bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lye: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he sought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness; that

they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless, thou art our Father, tho' Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways; and hardened our hearts from thy fear? Return, for thy servants sake? the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

by the promulgation of the Gospel, with an intimation that Christ only, by the divine virtue residing in him, could bring

about this interrelling event by his Sufferings and Death upon the Cross.

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# MONDAY BEFORE EASTER.

*The Gospel.* \* S. Mark 14. 1.

**A**fter two days was the feast of the Pass-over and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, not on the feast day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and when-

soever ye will ye may do them good, but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the pass-over, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the pass-over? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of wa-

\* The Gospel contains some translations previous to our Lord's celebration of the Passover. Then follows the Eating of the Passover and Institution of the Lord's Supper, with a prediction of Judas's treachery, the Agony in Gethsemane, and the apprehending of our Lord,

with his first Examination before the chief Priests, and Peter's Denial of his Master, of which he repents immediately. All these circumstances are very interesting, and proper subjects for our meditation during Passion Week.



# MONDAY BEFORE EASTER.

ter: follow him. And where-  
ever he shall go in, say ye  
to the good man of the house,  
The master saith, Where is  
the guest-chamber, where I  
shall eat the pass-over with  
my disciples? And he will  
shew you a large upper room  
furnished, and prepared; there  
make ready for us. And his  
disciples went forth, and came  
into the city, and found as he  
had said unto them: and they  
made ready the pass-over.  
And in the evening he com-  
eth with the twelve. And as  
they sat, and did eat, Jesus  
said, Verily I say unto you,  
One of you which eateth  
with me shall betray me. And  
they began to be sorrowful,  
and to say unto him one by  
one, Is it I? and another said,  
Is it I? And he answered and  
said unto them, It is one of  
the twelve that dippeth with  
me in the dish. The Son of  
man indeed goeth, as it is  
written of him: but wo to  
that man by whom the Son  
of man is betrayed: good  
were it for that man if he  
had never been born? And as  
they did eat, Jesus took bread,  
and blessed, and brake it, and  
gave to them, and said, Take,  
eat: this is my body. And he

took the cup, and when he  
had given thanks, he gave it  
to them: and they all drank  
of it. And he said unto them,  
This is my blood of the new  
testament, which is shed for  
many. Verily I say unto you,  
I will drink no more of the  
fruit of the vine, until that  
day that I drink it new in the  
kingdom of God. And when  
they had sung an hymn, they  
went out into the mount of  
Olives. And Jesus said unto  
them, All ye shall be offended  
because of me this night: for  
it is written, I will smite the  
shepherd, and the sheep shall  
be scattered. But after that I  
am risen, I will go before  
you into Galilee. But Peter  
said unto him, Although all  
shall be offended, yet will  
not I. And Jesus said unto  
him, Verily I say unto thee,  
that this day, even in this  
night, before the cock crow  
twice, thou shalt deny me  
thrice. But he spake the more  
vehemently, If I should die  
with thee, I will not deny  
thee in any wise. Likewise  
also said they all. And they  
came to a place which was  
named Gethsemane: and he  
saith to his disciples, Sit ye  
here, while I shall pray. And

he

## M O N D A Y   B E F O R E   E A S T E R .

he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and faith unto them, My soul is exceeding sorrowful \* unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their

eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a

\* This our Saviour's Passion in the Garden, has been the admiration and astonishment of Christians in all ages; especially when they considered, how many people have gone joyfully to suffer death, but this might well happen to them, seeing their case and our Saviour's extremely differed. For our Saviour bore on him the iniquity and punishment of us all; the Sins of the

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## MONDAY BEFORE EASTER.

sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with flaves to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body? and the young men laid hold on him; and he left the linen cloth and fled from them naked. And they led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes: and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many

from him, concluding at each time with submission to his will, should serve as an excellent instruction to us in all our prayers. Having shewed throughout his whole Life a perfect resignation to his Father's will, he seems to renew this disposition at his death. By which he

bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of

learns us, that we ought chiefly to labour after this temper of soul in all afflictions and sufferings, but more especially at the hour of death: for then we shall have most occasion to put his excellent example in practice, and to say, *Not my will, but thy will be done.*

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## TUESDAY BEFORE EASTER.

death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew.

And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

### *Tuesday before Easter.*

*For the Epistle.* \* *Isai. 50. 5.*

**T**HE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up.

\* The Scripture here chosen for the Epistle, is a propheticall description of our Saviour's great firmness, in the publication of his Gospel, and wisdom, in adapting it to the various purposes of reclaiming mankind. The exemplary pa-

tience with which he bore calumny, contradiction, and severe tryals of mocking, scourging, and a most ignominious death, is described, so as to appear rather like a history than a prediction.

Who



## T U E S D A Y   B E F O R E   E A S T E R .

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow. *The Gospel.\* S. Mark 15. 1.*

**A**ND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing:

\* This Gospel takes up the narration where St. Mark had left it, and proceeds with the account of Christ's trial, &c.

so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? for he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate willing to content the people, released Barabbas

still the instant of his expiring on the cross.

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## TUESDAY BEFORE EASTER.

unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to salute him, Hail, King of the Jews! and they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus to bear his cross. And they bring him unto the place Golgotha, which is being interpreted, The place of a skull. And they gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And

it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buiddest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, \* *Eloi, Eloi, lama sabachthani?* which is, being

\* *Eloi*, &c. differ from St. Matthew, because the one had the beginning of the 34th Psalm in view, which in the original

Hebrew, is *Eli, Eli*, &c. whereas our Lord is here supposed to use the Syriac pronunciation of it at that time.



## WEDNESDAY BEFORE EASTER.

interpreted, My God, My God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

### *Wednesday before Easter.*

*The Epistle.* \* Heb. 9. 16.

**W**HERE a testament is, there must also of necessity be the death of the testator: for a testament is

\* St. Paul here argues, that the obligations to observe the ceremonies of Moyses are now void, by virtue of the new covenant which Christ made with the people and sealed with his blood. The reasoning is entirely local, respecting the Jews only; therefore the Apollle does not urge the more perfect system of the Gospel, nor that extensive charity re-

of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves, with better sacrifices than these. For Christ is

commended by it, with the clearer manifestation of God's essential attributes, but confines himself to the death of Christ, as it was at once a completion of the divine purpose, prefigured by the Levitical sacrifices, with those other customs all along referred to, and a sufficient reason for the entire abolishment of bloody sacrifices, they being of no efficacy.

not place are but to as God how the the with then served the v the e he ap by t And men this t was c sins o that appea out si The ( Nigh, over. and 1 might fearc easy to wile th voluntar to his l life, spe and con which I

## WEDNESDAY BEFORE EASTER.

not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And, as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

*The Gospel.* \* S. Luke 22. 1.

**N**OW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then en-

try to procure the pardon of sin, otherwise than as they shadowed forth the voluntary sacrifice which Christ offered to his heavenly Father, of a blameless life, spent only in acts of beneficence, and concluded by an ignominious death, which he willingly underwent to set de-

tered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the pass-over must be killed. And he sent Peter and John, saying, Go and prepare us the pass-over, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the pass-over with

fore us an example of patience under sufferings.

\* We now draw nearer to the time of the pass-over, when our Lord kept the feast on the night before his crucifixion, and instituted the Sacrament of the Supper as a memorial of his suffer-



## WEDNESDAY BEFORE EASTER.

my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the pass-over. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this pass-over with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This

cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he

ings and death; therefore we are here presented with a particular narrative of that night's transaction, from the agreement of Judas with the Jewish rulers to betray his master to his examination by the Sanhedrim on the morning after, where Christ's knowledge of what should happen is apparent; his care to celebrate the feast after the Mosaic or-

dinance, may teach us to reverence the religious customs of our own country; his choice of bread and wine as the properest symbols in nature, to represent the benefits of which we are made partakers by his word preached to us, and by the death which he suffered to enforce it; his mild method of ending a dispute among his Apostles; his agony

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## WEDNESDAY BEFORE EASTER.

that serveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip; and he

that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he

in the Garden; his warning to Peter; his patience under Judas's treachery; the persecution, calumny, and malice of the high priest; all these concur to form the most exalted pattern of benevolence

and patience that ever existed, and must fix our meditations on that Lamb of God, who was now ready to suffer for the Salvation of Mankind,



## WEDNESDAY BEFORE EASTER.

rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then

took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept \* bitterly. And the

\* This relation of St. Peter's sin, and his sorrow for it, has been of great con-

solation to the faithful in all ages. His Repentance has no words, because they

## THURSDAY BEFORE EASTER.

*Thursday before Easter.*

*The Epistle.* \* 1 Cor. 11. 17.

**I**N this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, that is not to eat the Lord's supper; for in eating every one taketh before other his own supper; and one is hungry and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not; What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered

of St. Paul's Epistle to the Corinthians for the Service of Passion Thursday; where he points out the early abuses of this religious institution, by turning it into a downright feast, without any regard to decency, or the solemnity of Christ's death, which they were commemorating. He then refers to the original of that Supper which they met to partake of, and shews the manifest end proposed in the institution; which our

learned

men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

are superfluous when works speak. I hear not St. Peter's voice after his sin, saith St. Ambrose, but I see his Tears, which do not only beg Pardon, but do (in some sort) deserve it.

\* As it is customary for most serious christians to communicate, either at Easter or Good-Friday, which may well be called the Christian Passover; the pious and judicious compilers of our Liturgy have selected this remarkable part



## THURSDAY BEFORE EASTER.

unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we

should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

*The Gospel. S. Luke 23. 1.*

**T**HE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the People, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from

learned Compilers have wisely kept in view, so as to restore the Apostolical

practice here laid down, and render the Communion a Rational Service.

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## THURSDAY BEFORE EASTER.

Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and

behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: who for a certain sedition made in the city, and for murder, was cast into prison. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him, that for sedition and murder was cast into prison, whom



## THURSDAY BEFORE EASTER.

whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, for-

give them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding: and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we received justly; for we received the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it

## G O O D F R I D A Y.

was about the sixth hour: and there was darkness over all the earth, until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

### *Good Friday. §*

*The Collects. \**

**A**lmighty God, we beseech thee graciously to behold

this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

**A**lmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

**O** Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live;

for so much mercy and compassion as he had shewn them; neither ought we to think ourselves innocent of his blood, if we have at any time brought a scandal on his doctrine by our wickedness; for this, as the Apostle observes, is to crucify him afresh, and put him to open shame.

\* These three Collects are intended to give more solemnity to the Service of



## G O O D F R I D A Y.

Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

*The Epistle.* § Hebr. 10. 1.

**T**HE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then, would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remem-

ber of this Day. The first directs us to pray for the immediate followers of Christ, for whom he was content to suffer with so much patience. The second makes intercessions for the universal church, that all who bear the name of Christians may walk worthy of their vocation in the respective stations of life to which they belong. The third is a truly catholic

brance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offer-

ing prayer, for the conversion of all who are yet, through ignorance, or obstinacy, enemies to the Gospel; requesting, that God, of his mercy, would turn their hearts, and bring them to the practice of those virtues, and the knowledge of those glorious truths revealed in his Gospel.

\* In this Epistle, the Apostle proves, that the sacrifices which were made us of

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## G O O D F R I D A Y.

ing oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, with the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us thro' the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart,

in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

*The Gospel.* \* S. John 19. 1.

**P**ilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the pur-

reality which they only represented, they ought to be done away.

\* The Gospel for this day is very properly taken out of St. John, because he was the only Apostle present at our Lord's

of under the Law of Moses were only Types, and figurative Representations of that perfect Sacrifice, which Jesus Christ, by his Death, offered up once for all; and therefore that as that was come in



## GOOD FRIDAY:

ple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the Judgment-hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivereth me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, say-

ing, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the Judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away, and he bearing his cross, went forth into a place called The place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and

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Lord's crucifixion, and stood by the cross when the other disciples fled; and therefore the Passion of Christ, being as it were visibly represented before the eyes of our mind, in the solemnity of this

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Day's Service, his testimony is read, who saw it himself; and we may learn from his example, not to be ashamed of our christian profession, even in time of danger.

put

## GOOD FRIDAY.

put it on the cross; and the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.** This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not the King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus there-

fore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an highday) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But



## E A S T E R E V E N.

one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, a bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced.

### *Easter Even. \**

#### *The Collect.*

**G**RANT, O Lord, that as we are baptized † into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate

of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* § 1 S. Pet. 3. 17.

**I**T is better, if the will of God be so, that ye suffer for well doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like

night, the congregation not being dismissed till that time; it being the tradition of the Church, that our Saviour role a little after midnight.

† As we profess by Baptism to be dead to sin, that we may live in Christ, so we should constantly oppose those vicious habits to which we are chiefly inclined, and practise the contrary virtues recommended in the Gospel.

§ The Epistle teaches us the end of Christ's sufferings, and hints at his employment during the interval between his burial and resurrection; namely, to preach repentance to those refractory spirits who perished at the flood.

\* This is the great vigil of our Saviour's resurrection, when he lay in the grave and descended into the state of the dead; when there was a real separation of his soul from his body, whereby he was properly and truly dead. Which state of his lowest humiliation the Primitive Church always observed with rigorous fasting, even in that age when Saturday was otherwise kept as a festival, and in respect to the Jewish converts, honoured with all the solemnities of religion, over all the Eastern Church, as well as some part of the Western. The primitive Christians fasted the whole day, and continued the vigil till mid-

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## E A S T E R E V E N.

The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

*The Gospel. S. Matth. 27. 57.*

**W**HEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in

the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember, that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest \* his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch? go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

\* Though it is very unlikely that a company of poor dispirited persons should engage in such an undertaking; as the carrying off the body would not have been serviceable to their interest; yet the care which the Jews took to prevent it, afforded another strong proof of Christ's Resurrection; because under the custody

of such a guard it was improbable that his Disciples should attempt to remove the body; but as it was removed, and the sepulchre left empty, notwithstanding; it must have been done by a divine power. Thus God not only frustrates the counsels of the wicked, but makes them instruments to his glory.



## E A S T E R - D A Y .

### E A S T E R - D A Y . \*

*¶ At Morning Prayer, instead of the Psalm, [O come let us sing, &c.] these Anthems † shall be sung or said.*

**C**H R I S T our pass-over is sacrificed for us: therefore let us keep the feast;

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. 5. 8.*

**C**H R I S T being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. 6. 9.*

\* This great Festival is so called from an old Saxon word, signifying *to rise*, because we commemorate Christ's resurrection on Easter Sunday. There were great debates formerly between the christians of the east and those of the west, about the time when it should be observed; but the most pious of both parties observed the custom of that communion to which they belonged without entering into the dispute; which may warrant our peaceable acquiescence with the decision of our national church, though it will be found, upon a strict examination of the controversy, she has had the utmost regard to antiquity and general consent,

**C**H R I S T is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, &c.

As it was in the beginning, &c.

*The Collect. †*

**A** Lmighty God, who through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the

† As the Psalm commonly called *Ymnus exultemus* is the most proper for the daily service, where it is appointed to be made use of; so these portions of Scripture, selected from St. Paul's Epistles, have a manifest propriety to usher in the service of this Christian Jubilee; whether we consider the directions herein laid down how to keep the feast acceptably, the use we are directed to draw from the doctrine of Christ's Resurrection, or the declaration of those happy effects which are the just consequences of it.

+ The Collect for Easter Day proposes to us the consideration of Christ's triumphant

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## E A S T E R - D A Y.

same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

*Amen.*

*The Epistle. Col. 3. 1.*

**I**F ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

*The Gospel. S. John 20. 1.*

**T**HE first day of the week cometh Mary Magdalene early, when it was yet

dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed, For as yet they knew not the Scripture, that he must rise again from the dead. Then

triumph over the power of death, and excites us to request of Almighty God the firmness to persevere in the course of our duty, till we experience the happy es-



## MONDAY IN EASTER-WEEK.

the disciples went away again unto their own home.

### *Monday in Easter-Week.*

*The Collect. \**

**A**lmighty God, who thro' thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*For the Epistle. Acts 10. 34.*

**P**eter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all)

That word I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people; and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whatsoever believeth in him shall receive remission of sins.

\* The Collect for Easter-Day is repeated during this week; whence the insertion here and on Tuesday seems needless, as it is contrary to the general rule observed by the Compilers.

§ The Life of Christ was not solitary, but social. And he certainly is the best christian, who is most actively employed in promoting the Welfare of his Fellow Creatures.

*The*

## MONDAY IN EASTER-WEEK.

*The Gospel.* S. Luke 24. 13.

**B**Ehold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore § furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these, that ye have one to another, as ye walk and are sad? And one of them, whose name was Cleopas, † answered said unto him; Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? and he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him

to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre; and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? and beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone

‡ Which is about seven miles.  
† Or Alphæus; he was the husband of Mary, who was sister to our Lord's Mother, and who is elsewhere called the Mother of James.

further.



## TUESDAY IN EASTER-WEEK.

further. But they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn *§* within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

*Tuesday in Easter-Week.  
The Collect.*

**A**lmighty God, who through thy only-be-

*§* Which implies, that they were deeply affected with his discourse, as they had been wont to be before time, by his doctrine, which to them appeared to be a proof of his being the same divine teacher,

\* Who can sufficiently admire the

gotten Son Jesus Christ hath overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.  
*Amen.*

*For the Epistle. Acts 13. 26.*

**M**EN and brethren, children of the flock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have filled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain, And when

wisdom and goodness of God, who in the work of our redemption hath so amazingly brought good out of evil, and converted the malicious designs of the Jews into a means of promoting the salvation of mankind!

they

## TUESDAY IN EASTER-WEEK.

they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

§ That is, Through the meritorious Death of Jesus Christ, all who so truly believe, as to repent, and forsake their iniquities, shall be cleared and acquitted

But he whom God raised again, saw no corruption. Being known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets, Behold, ye despisers, and wonder and perish: for I work at your work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

*The Gospel. S. Luke 24. 36.*

**J**ESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when

from the guilt and condemnation of those sins, from which they could not have been exempted by the Law of Moses.

he



## THE FIRST SUNDAY IN EASTER.

he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then he opened their understanding, \* that they might understand the Scriptures: and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his Name among

\* It is one thing to open or explain the Scriptures; and another, to open their Understandings to perceive them. Christ did the latter, probably by giving them now some First Fruits of that Spirit of Prophecy, which fell more plentifully upon them at the Day of Pentecost. And certain it is, that though every christian in the study of the Scriptures ought to make a proper use of the reason with which God has endowed him, and of those other helps which Learning

all nations, beginning at Jerusalem. And ye are witnesses of these things.

*The first § Sunday after Easter.*

*The Collect.*

**A**lmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

*The Epistle.* 1 S. John 5. 4.

**W**Hatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This

and Science will afford him; yet he should not neglect also to play with David, 'Open mine eyes, O Lord, that I may see the wondrous things of thy law.'

§ The first Sunday after Easter is what was usually called the Octave of that Feast, where the Feast itself is considered in a retrospective view. Hence the Collect is composed out of the Collects and Anthem for that day.

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## THE SECOND SUNDAY AFTER EASTER.

is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood : and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given unto us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

*The Gospel.* S. John 20. 19.

**T**HE same day at evening, being the first day of the week, when the doors were  
No. 5.

shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

*The second Sunday after  
Easter.*

*The Collect.*

**A**lmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.  
*Amen.*

*Q*

*The*



## THE SECOND SUNDAY AFTER EASTER.

*The Epistle.* 1 S. Pet. 2. 19.

**T**HIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently; But if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, † that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by

whose stripes ye are healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

*The Gospel.* S. John 10. 11.

**J**ESUS said, I am the good Shepherd: the good shepherd giveth his life for the sheep: but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring,

† And where can we find a more perfect one? The best of mere men have had their failings and infirmities: and no one can safely be followed in all respects without an exception. But in Jesus we behold a pattern of every virtue; which the more we contemplate, the more we must admire, and the more we imitate, the more we shall promote our own happiness.

\* This allusion was very proper and pertinent with regard to the Jews, because the greatest part of the wealth and

improvement of their country consisted in sheep. Nay, the keeping of cattle was so much the common employment of the people of the east in those times, that even their kings were frequently styled, by a metaphor, the Shepherds of their People.

§ By these *other Sheep*, was probably meant the Gentiles, whom our Saviour hereby foretold should embrace the Gospel, and that thereby they, with the Jews, should make up only one visible church.

and

## THE THIRD SUNDAY AFTER EASTER.

and they shall hear my voice; and there shall be one fold, and one shepherd.

### *The third Sunday after Easter.*

#### *The Collect.*

**A**lmighty God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

*The Epistle.* 1 S. Pet. 2. 11. **D**eary beloved, I beseech you as strangers \* and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversa-

tion honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men: Love the brotherhood: Fear God: Honour the king.

*The Gospel.* S. John 16. 16. **J**ESUS said to his disciples, A little † while, and ye

venly <sup>shall</sup> <sup>be</sup> <sup>in</sup> <sup>the</sup> <sup>world</sup>, because the sensual objects of this world, because we know that we must leave them, or they us, very soon; and a too great regard for them, will serve only to draw off our affections from that blessed and eternal inheritance, which we are going to take possession of.

† That is, I shall shortly die; and though in three days I shall rise again; yet even then I must stay with you but for a short time, because I must ascend into heaven.

shall



## THE FOURTH SUNDAY AFTER EASTER.

shall not see me : and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart

shall rejoice, and your joy no man taketh from you.

### *The fourth Sunday after Easter.*

#### *The Collect.*

**O** Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, thro' Jesus Christ our Lord. *Amen.*

#### *The Epistle. S. James i. 17.*

**E**Very good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for

## THE FIFTH SUNDAY AFTER EASTER.

for the wrath \* of man  
worketh not the righteous-  
ness of God. Wherefore lay  
apart all filthiness, and in-  
peruity of naughtiness, and  
receive with meekness the  
engrafted word, which is a-  
ble to save your souls.

*The Gospel.* *Ps.* John 16. 5.

**J**ESUS said unto his disci-  
ples, Now I go my way  
to him that sent me, and none  
of you asketh me, Whither  
goest thou? But because I  
have said these things unto  
you, sorrow hath filled your  
heart. Nevertheless, I tell  
you the truth; It is expedi-  
ent for you that I go away;  
for if I go not away, the  
Comforter will not come un-  
to you; but if I depart, I  
will send him unto you. And  
when he is come, he will re-  
prove the world of sin, and  
of righteousness, and of judg-  
ment: Of sin, because they  
believe not on me; of righte-  
ousness, because I go to my  
Father, and ye see me no  
more; of judgment, because  
the prince of this world is  
judged. I have yet many things

to say unto you, but ye can-  
not bear them now. Howbe-  
it, when he the Spirit of truth  
is come, he will guide you  
into all truth: for he shall  
not speak of himself; but  
whatsoever he shall hear, that  
shall he speak: and he will  
shew you things to come. He  
shall glorify me: for he shall  
receive of mine, and shall  
shew it unto you. All things  
that the Father hath, are  
mine: therefore said I, that  
he shall take of mine, and  
shall shew it unto you.

### *The fifth Sunday after Easter.*

*The Collect.*

**O** Lord, from whom all  
good things do come;  
Grant to us thy humble ser-  
vants, that by thy holy inspi-  
ration we may think those  
things that be good, and by  
thy merciful guiding may  
perform the same, thro' our  
Lord Jesus Christ. *Amen.*

*The Epistle.* S. James 1. 22.

**B**e ye doers of the Word,  
and not hearers only,  
deceiving your own selves.

\* This Passage contains a reasonable  
reproof to all of any persuasion, who  
make the warmth of their zeal, either a  
pretence, or a real occasion, of gratifying  
the bitterness of their own disposition.

For, be our intentions ever so sincere,  
that method of promoting Religion is  
certainly wrong, which is carried on  
by heat and fury, uncharitableness, and  
contention.



## THE FIFTH SUNDAY AFTER EASTER.

For if any be a hearer § of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure || religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*The Gospel.* S. John 16. 23.

**V**erily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive that your joy may be

§ That is, hearing will be of no service to us without doing. For, as a man who in a glass sees spots in his face, but takes no care to wipe them off; so is he whom the Word hath shewed to him-

ful. These things have I spoken unto you in proverbs; the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

self, if he does not correct those faults, which are thus repented to his view.

|| That Religion, which does not only appear fair to men, but is acceptable to God, consists in Charity and Purity.

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## THE ASCENSION-DAY.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

### *The Ascension Day.\**

#### *The Collect.*

**G**Rant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*For the Epistle. Acts 1. 1.*

**T**HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up after that he through the Holy Ghost, had given commandments unto the Apostles whom he had chosen: To whom also he shewed himself alive after his passion,

by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized † with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he

\* This day is commonly called Holy Thursday, and was formerly considered as a high festival, though now too much overlooked, considering the great importance of our Lord's ascension.

† This happened about Ten Days after at the Feast of Pentecost. And the Holy Spirit was thus given to the Apostles, to render them powerful Witnesses of our Lord's Resurrection, &c.



## SUNDAY AFTER ASCENSION-DAY.

was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

*The Gospel.* S. Mark 16. 14.

**J**ESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with

new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

*Sunday after Ascension-Day.*

*The Collect.* \*

**O** God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.  
*Amen.*

\* As the resurrection of Christ has been last commemorated, and the celebration of the Descent of the Holy Spirit approaches, the Collect looks back to the first, and forward to the latter, by expressing our gratitude to God for

Christ's triumphant ascension, and praying for the Comforter, according to his promise, that through his powerful assistance, we may be enabled to work out our own salvation, and be made partakers of his future glory.

*The*

## W H I T S U N D A Y.

*The Epistle.* 1 S. Pet. 4. 7.

**T**HE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover \* the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified thro' Jesus Christ; to whom be praise and dominion for ever and ever. *Amen.*

*The Gospel.* S. John 15. 26. *and part of the 16th chap.*

**W**HEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

\* That is, where a person is possessed of Real Charity, it will induce him to treat his Fellow-creatures with Gentleness, Meekness, and Forbearance; will engage him to draw a Veil over their failings and Infirmities, and mercifully  
No. 6.

And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

## W H I T S U N D A Y. §

*The Collect.*

**G**OD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and

to overlook such injuries and offences done unto him as call not for publick justice.  
§ This Festival is so called, principally from an ancient custom of newly baptized persons being clothed in white at this time; and Parity from the Descent of  
R



# W H I T S U N D A Y .

reigneth with thee, in the unity of the same Spirit, one God, world without end.

*Amen.*

*For the Epistle. Acts 2. 1.*

**W**HEN the day of Pentecost<sup>†</sup> was fully come, they were all with one accord in one place : and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting : and and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we

every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians; we do hear them speak in our tongues the wonderful works of God.

*The Gospel. S. John 14. 15.*

**I**ESUS said unto his disciples, If ye love me, keep my commandments : And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you. Yet a little while and the world seeth me no more; but ye see me : because I live, ye shall live also. At that day ye shall

of the Holy Ghost upon the Apostles this day.

<sup>†</sup> It was so called from its being the Fiftieth Day after the second day of the Feast of the Passover. It was observed

by the Jews as a Feast of Thanksgiving, for the gathering in their Harvest, and reaping it in freedom from Egyptian servitude.

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## W H I T S U N D A Y.

know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my father will love him, and we will come \* unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the

Father will send in my Name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

\* That is, by that spirit whose temple is the body of the saints, 1 Cor. 3. 16. — 6. 13. and by whose union with them they are made an habitation of God, *Ephes.* 2. 22. “How happy therefore (says an ingenious Writer) is an intellectual being, who by Prayer and Meditation, by Virtue and good Works, *opens this communication* between God and his own Soul! tho’ the whole creation frowns upon him, and all Nature looks black about him, he has light and

support within him, that are able to cheer his mind, and bear him up in the midst of all those horrors that encompass him. In the midst of calumny and contempt, he attends to that being who whispers better things within his soul, and whom he looks upon as his Defender, his Glory, and the Lister up of his Head. In his deepest solitude and retirement he knows that he is in company with the greatest of beings. Even in the hour of death he considers the pains of



# MONDAY IN WHITSUN-WEEK.

*Monday in Whitſun-week.* \*

*The Collect.*

**G**OD, who as at this time, didſt teach the hearts of thy faithful people, by the ſending to them the ſight of thy Holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

*For the Epistle. Acts 10. 34*

**T**HEN Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus

his diſſolution to be nothing elſe but the breaking down that partition, which ſtands betwixt his ſoul, and the ſight of that being, who is always preſent with him, and is about to manifeſt itſelf to him in fulcels of joy. If we would be thus happy, and thus ſenſible of our Maker's preſence, from the ſecret effects of his mercy and goodneſs we muſt keep ſuch a watch over all our thoughts, that

Chriſt (he is Lord of all;) That word, I ſay, ye know, which was publiſhed through-out all Judea, and began from Galilee after the baptiſm which John preached: how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the

in the language of the Scripture, his ſoul may have pleaſure in us. We muſt take care not to grieve his Holy Spirit, and endeavour to make the meditations of our heart always acceptable in his ſight, that he may delight thus to reſide and dwell in us." *SPECTATOR No. 57.*

\* The Collect for Whitſunday is repeated for this and the following day.

Judge

## TUESDAY IN WHITSUN-WEEK.

Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid † water, that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

*The Gospel.* S. John 3. 16.

**G**OD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his

Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

*Tuesday in Whitsun-week.*

*The Collect.*

**G**OD, who as at this time, didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in

§ These Words contain a plain and convincing demonstration of the necessity of Water Baptism; since the Apostle declares that it ought to be



## TUESDAY IN WHITSUN-WEEK.

all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

*For the Epistle. Acts 8. 14.*

**W**HEN the Apostles who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus:) Then laid they their hands on them, and they † received the Holy Ghost.

*The Gospel. S. John 10. 1.*

**V**erily verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep.

To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep: All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

† That is, such as the Holy Ghost had pointed out to be ordained Ministers, or to do Sacred Offices in the assemblies. — Upon These, by the laying on of

the Apostles Hands, were conferred the extraordinary gifts of the Holy Spirit, such as speaking in various Languages, and Prophecying. See chap. 19. 7.

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# TRINITY SUNDAY.

TRINITY SUNDAY. §

*The Collect.*

**A**lmighty and everlast-  
ing God, who hast  
given unto us thy servants  
grace, by the confession of a  
true faith to acknowledge the  
glory of the eternal Trinity,  
and in the power of the Divine  
Majesty to worship the Uni-  
ty, We beseech thee, that  
thou wouldst keep us sted-  
fast in this faith, and ever-  
more defend us from all adver-  
sities; who livest and reignest,  
one God, world without end.

*Amen.*

*For the Epistle.* Rev. 4. 1.

**A**fter this I looked, and  
behold, a door was  
opened in heaven: and the first  
voice which I heard, was as  
it were of a trumpet talking  
with me; which said, Come  
up hither, and I will shew  
thee things which must be  
hereafter. And immediately  
I was in the Spirit; and be-  
hold, a throne was set in  
heaven, and one sat on the  
throne: and he that sat was  
to look upon like a jasper  
and a sardine stone; and there  
was a rainbow round about

the throne, in sight like unto  
an emerald. And round a-  
bout the throne were four  
and twenty seats; and upon  
the seats I saw four and twen-  
ty elders sitting, clothed in  
white raiment; and they had  
on their heads crowns of  
gold. And out of the throne  
proceeded lightnings, and  
thunderings, and voices. And  
there were seven lamps of fire  
burning before the throne,  
which are the seven spirits of  
God. And before the throne  
there was a sea of glass, like  
unto chrystal. And in the midst  
of the throne, and round about  
the throne, were four beasts  
full of eyes before and behind:  
the first beast was like a lion,  
and the second beast like a  
calf, and the third beast had  
a face as a man, and the fourth  
beast was like a flying eagle.  
And the four beasts had each  
of them six wings about him;  
and they were full of eyes  
within: and they rest not  
day and night, saying, Holy,  
holy, holy Lord God Al-  
mighty, who was, and is, and  
is to come. And when those  
beasts give glory and honour  
and thanks to him that sat

§ This Feast is not of to ancient  
standing in the church as the rest, being  
introduced to distinguish those christians,

who held the belief of our Lord's Di-  
vinity, and that also of the Holy Spirit,  
from the followers of Arius.



## TRINITY SUNDAY.

on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

*The Gospel.* \* S. John 3. 1.

**T**HERE was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time

into his mother's womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of hea-

\* This Gospel, is a conference between Christ and Nicodemus, concerning Regeneration, which our Saviour speaks of as a thing necessary to the attainment of his kingdom; upon which, Nicodemus having expressed his surprize, Christ

explains his doctrine, as not to be taken literally, but refers it to Baptism, and that change of heart and life, without which none can enter into the kingdom of God.

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## THE FIRST SUNDAY AFTER TRINITY.

venly things? And, no man hath ascended up to heaven but he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

### *The first Sunday after Trinity.*

#### *The Collect.*

**O** God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

#### *The Epistle.* || 1 S. John 4. 7.

**B**eloved, let us love one another; for love is of God, and every one that lo-

veth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in

|| This Epistle is a most heavenly exhortation of the beloved disciple St. John, that in return for the love which God has shewn to us, by giving his Son Jesus Christ to die for us, we may love one

another. He then describes the heavenly temper of benevolence, and makes the love which we bear to one another the only rule whereby to prove that we love God.



## THE FIRST SUNDAY AFTER TRINITY.

God, and God in him. Here-  
in is our love made perfect,  
that we may have boldness in  
the day of judgment, because  
as he is, so are we in this  
world. There is no fear in  
love, but perfect love casteth  
out fear; because fear hath  
torment: He that feareth is  
not made perfect in love. We  
love him because he first lo-  
ved us. If a man say, I love  
God, and hateth his brother,  
he is a liar: for he that loveth  
not his brother whom he  
hath seen, how can he love  
God, whom he hath not  
seen; And this commandment  
have we from him, that he  
who loveth God, love his  
brother also.

*The Gospel.* S. Luke 16. 19.

**T**Here was a certain rich  
\* man, who was cloath-  
ed in purple and fine linen,  
and fared sumptuously every  
day: And there was a certain  
beggar named Lazarus, who  
was laid at his gate full of  
sores, and desiring to be fed

\* This Parable has two different  
countenances. Whatever concerns Laza-  
rus is sweet and pleasant; and whatever  
relates to Dives, that is, the rich man,  
is dreadful and astonishing. The one  
was really happy in appearing miserable;  
and if he desired consolations, it was  
only crumbs, the better to bear his Affe-  
rmeries, not to end them. The other  
on the contrary was truly miserable;

with the crumbs which fell  
from the rich man's table:  
moreover, the dogs came and  
licked his sores. And it came  
to pass that the beggar died,  
and was carried by the angels  
into Abraham's bosom: the  
rich man also died, and was  
buried: and in hell he lift  
up his eyes, being in tor-  
ments, and seeth Abraham  
afar off, and Lazarus in his  
bosom. And he cried, and  
said, Father Abraham, have  
mercy on me, and send La-  
zarus, that he may dip the  
tip of his finger in water,  
and cool my tongue, for I  
am tormented in this flame.  
But Abraham said, Son, re-  
member that thou in thy  
life-time receivedst thy good  
things, and likewise Lazarus  
evil things: but now he is  
comforted, and thou art tor-  
mented. And besides all this,  
between us and you there is  
a great gulf fixed: so that  
they who would pass from  
hence to you, cannot; nei-

when he appeared happy: and he found  
Lazarus as constant after his death, in  
refusing him the least consolations, as he  
had been hard-hearted himself in his  
life-time, in refusing Lazarus the crumbs  
which fell from his table. After this ex-  
ample, which Jesus Christ himself pre-  
poses, the Faithful Poor do not at all  
envy the Rich: But on the contrary,  
they have a secret compassion for them;  
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## THE SECOND SUNDAY AFTER TRINITY.

ther can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

### *The Second Sunday after Trinity.*

#### *The Collect.*

**O** Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; keep us, we beseech thee, under the protection of thy

good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 S. John 3. 13.

**M**arvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and

and so far are they from murmuring against the rich, and desiring their riches, that they bless God for their poverty, and regard it as an excellent means to humble them before God for their sins, which they have always before their eyes, and which they feel as Lazarus felt his sores. Poverty endured here

in this manner, is a spring of happiness in the world to come; and the rich are very unhappy, if they place not their happiness in succouring these kind of poor, seeing, that according to the words of St. Bernard, 'the poor's friends,' are the friends of kings; and the voluntary poor, are kings themselves,



## THE SECOND SUNDAY AFTER TRINITY.

in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do these things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

*The Gospel.* \* S. Luke 14. 16.

**A** Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them

\* What a lively description have we in this Parable, of the various pretences by which mankind postpone the day of Repentance! And how constantly are the same excuses, as these in the Text, made by such as are of a worldly spirit, when they are convinced in their consci-

that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways, and hedges, and compel them to come in, that my house

ences, that their eternal salvation is but too much neglected; while poor, afflicted, aged, and decrepid people, are for the most part possessed with a deeper sense of God's mercies, and more affected with the great truths of religion.

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## THE THIRD SUNDAY AFTER TRINITY.

may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

### *The third Sunday after Trinity.*

#### *The Collect.*

**O** Lord, we beseech thee mercifully to hear us: and grant that we, to whom thou hast given a hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

#### *The Epistle.* 1 S. Pet. 5. 5.

**A**ll of you be subject one to another, and be \* clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be vigi-

lant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

#### *The Gospel.* † S. Luke 15. 1.

**T**HEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not

\* The original word which we render here, *be clothed*, is of peculiar elegance, signifying properly an *upper garment*, girt about over the rest, as a distinction of servants. Hereby the Apostle intimates, that Humility ought to be always visible in christians; in every action of our lives to express itself, and to be a significant mark of our belonging to Christ.

† We have here the Parable of the Lost Sheep, by which Christ teaches us, that God's mercy is extended towards lost sinners, in proportion as men seem to have given them up for desperate; to enforce this observation, he adds another parable to the same effect, pointing out the care which God takes to recover a lost sinner, and the joy which the holy angels testify on this occasion.

leave



## THE FOURTH SUNDAY AFTER TRINITY.

leave the ninety and nine in

the wilderness, and go after

that which is lost, until he

find it? And when he hath

found it, he layeth it on his

shoulders rejoicing. And when

he cometh home, he calleth

together his friends and neigh-

bours, saying unto them, Re-

joice with me; for I have

found my sheep which was

lost. I say unto you, That

likewise joy shall be in hea-

ven over one sinner that re-

penteth, more than over nine-

ty and nine just persons,

which need no repentance.

Either what woman having

ten pieces of silver, if she

lose one piece, doth not light

a candle, and sweep the house,

and seek diligently till she

find it? And when she hath

found it, she calleth her

friends and her neighbours

together, saying, Rejoice with

me; for I have found the

piece which I had lost. Like-

wise I say unto you, There

is joy in the presence of the

angels of God over one sinner

that repenteth.

*The fourth Sunday after*

*Trinity.*

*The Collect.*

**O** God, the protector of all  
that trust in thee, with-  
out whom nothing is strong,  
nothing is holy; Increase and  
multiply upon us thy mercy,  
that thou being our ruler and  
guide, we may so pass through  
things temporal, that we final-  
ly lose not the things eternal:  
Grant this, O heavenly Fa-  
ther, for Jesus Christ's sake  
our Lord. *Amen.*

*The Epistle.* \* Rom. 8. 18.

**I** Reckon that the suffer-  
ings of this present time  
are not worthy to be com-  
pared with the glory which  
shall be revealed in us. For  
the earnest expectation of the  
creature waiteth for the ma-  
nifestation of the sons of God.  
For the creature was made  
subject to vanity, not willing-  
ly, but by reason of him who  
hath subjected the same in  
hope: because the creature  
itself also shall be delivered  
from the bondage of corrup-  
tion, into the glorious liberty  
of the children of God. For

\* In this Epistle, St. Paul sets before  
the Faithful, the consideration of that  
future glory which will render our suf-  
ferings light in comparison. He then  
represents the whole creation as sympa-

thizing together with such as are suffer-  
ing for their past follies, and mourning  
for the disorder introduced thereby into  
the several classes of being, which are  
subject to the caprice of tyrannical men.

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## THE FIFTH SUNDAY AFTER TRINITY.

we know that the whole creation groaneth, and travaileth in pain together until now : And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

*The Gospel. S. Luke 6. 36.*

**B**E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven : give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them ; Can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master ; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? Either how canst thou say to

thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

*The fifth Sunday after  
Trinity.*

*The Collect.*

**G**Rant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

*The Epistle. 1 S. Pet. 3. 8.*

**B**E ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous ; not rendering evil for evil, or railing for railing ; but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do  
good;



## THE FIFTH SUNDAY AFTER TRINITY.

good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye \*suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

*The Gospel. S. Luke 5. 1.*

**I**T came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Genesareth; and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the

deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

\* If God should permit us to be persecuted; yet, when 'tis for a good cause, even this is for our advantage. And therefore, no fears of this kind ought to

shake our resolution; but we should always keep up in our minds such an holy fear and reverence of God, as will induce us more to dread his displeasure than

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# THE SIXTH SUNDAY AFTER TRINITY.

*The Sixth Sunday after  
Trinity.*

*The Collect.*

**O** God who hast prepared  
for them that love thee  
such good things as pass man's  
understanding; Pour into our  
hearts such love toward thee,  
that we loving thee above all  
things may obtain thy pro-  
mises, which exceed all that  
we can desire, through Jesus  
Christ our Lord. *Amen.*

*The Epistle.* \* Rom. 6. 3.

**N**ow ye not that so many  
of us as were baptized  
into Jesus Christ, were bap-  
tized into his death? There-  
fore we are buried with him  
by baptism into death; that  
like as Christ was raised up  
from the dead by the glory  
of the Father, even so we  
also should walk in newness  
of life. For if we have been  
planted together in the like-  
ness of his death, we shall be  
also in the likeness of his re-  
surrection: Knowing this,  
that our old man is crucified  
with him, that the body of

sin might be destroyed, that  
henceforth we should not  
serve sin. For he that is dead  
is freed from sin. Now if we  
be dead with Christ, we be-  
lieve that we shall also live  
with him; knowing that  
Christ being raised from the  
dead, dieth no more; death  
hath no more dominion over  
him. For in that he died, he  
died unto sin once; but in  
that he liveth, he liveth unto  
God. Likewise reckon ye  
also yourselves to be dead in-  
deed unto sin: but alive unto  
God, through Jesus Christ  
our Lord.

*The Gospel.* S. Matt. 5. 20.  
**J**ESUS said unto his dis-  
ciples, Except your righ-  
teousness shall exceed the  
righteousness of the Scribes  
and Pharisees, ye shall in no  
case enter into the kingdom  
of heaven. Ye have heard  
that it was said by them of  
old time, Thou shalt not kill:  
and whosoever shall kill, shall  
be in danger of the judge-  
ment. But I say unto you,  
That whosoever is angry †

than any thing which we can suffer  
from man; and by doing our duty to  
bring glory to God and his truth.

\* In this Epistle St. Paul argues with  
the Roman converts from the death of  
Christ, and Baptism, which is the sym-  
bol of it, that as many as by Baptism

No. 6.

make profession of the Gospel, should  
change their former corrupt conversation,  
by dying to sin, and rising again to new-  
ness of life; that like as they were made  
partakers of Christ's death, they may  
also partake of his resurrection.

† That is, whosoever is angry with,  
affronts,



## THE SEVENTH SUNDAY AFTER TRINITY.

with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

### *The seventh Sunday after*

#### *Trinity.*

#### *The Collect.*

**I** ORD of all power and might, who art the au-

thor, or judges evil concerning the spiritual state of another, without good reason, shall, (without repentance) be liable to future punishment, in propor-

tion to the nature and heinousness of his crime.  
 \* The Apostle in this passage brings his converts to remembrance of their former

### *The Epistle. Rom. 6. 19.*

**I** Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

tion to the nature and heinousness of his crime.

\* The Apostle in this passage brings his converts to remembrance of their former

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## THE EIGHTH SUNDAY AFTER TRINITY.

*The Gospel.* S. Mark 8. 1.

**I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat : and if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? and he asked them, How many loaves have ye? and they said, Seven. And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them : and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled : and they took

former condition, and their behaviour under it ; and from thence shews how reasonable it is, that they should shew the same care and zeal in performing the duties of their present profession, that they had before expressed in gratifying

up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand ; and he sent them away.

*The eighth Sunday after Trinity.*

*The Collect.*

**O** God, whose never-failing providence ordereth all things both in heaven and earth ; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

*The Epistle.* † Rom. 8. 12.

**B**ethren, we are debtors, not to the flesh, to live after the flesh : For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear : but ye have received the spi-

rit

† In this Epistle St. Paul cautions us not to follow the spirit of this world in the lusts of the flesh, but to imitate Christ in his suffering, that we may reign with him in his kingdom.



## THE NINTH SUNDAY AFTER TRINITY.

rit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God. And if children then heirs; heirs of God, and joint-heirs with Christ: If so be that we suffer with him, that we may be also glorified together.

*The Gospel.* S. Matth. 7. 15.

**B**eware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, \* Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

\* It is not the bare profession, or preaching of the Gospel, that will carry any man to heaven; but a conscientious

*The ninth Sunday after Trinity.*

*The Collect.*

**G**Rant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. 10. 1.

**R**ethren, I would not rant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them:

and diligent observance of the rules of life laid down there,

## THE NINTH SUNDAY AFTER TRINITY.

as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents: Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

*The Gospel.\* S. Luke 16. 1.*

**J**ESUS said unto his disciples, There was a cer-

\* This Parable of the unjust steward is manifestly intended to recommend wisdom and foresight in the use of temporal things that we may ensure a happy eternity. In other respects, the stew-

tain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship,; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had

ard's selfish and unjust conduct is by no means worthy of commendation, neither is it intended that any of Christ's followers should be guilty of a breach of trust after this example.

done



## THE TENTH SUNDAY AFTER TRINITY.

done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations.

### *The tenth Sunday after Trinity.*

*The Collect. \**

**L**ET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. 12. 1.

**C**ONcerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord,

\* That we may be accounted worthy to receive such blessings as we ask of the divine majesty, we are here directed to be modelt in our request, always referring ourselves to his wise disposal, who

but by the Holy Ghost. <sup>Now</sup> there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

*The Gospel.* || S. Luke 19. 41.

**A**ND when he was come near, he beheld the city, and wept over it, saying. If thou hadst known,

knows what is most proper both for him to grant and us to receive.

|| The proper use we should make of this pathetic lamentation over Jerusalem, with Christ's prophecy of it's approaching

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## THE ELEVENTH SUNDAY AFTER TRINITY.

even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

*The eleventh Sunday after*

*Trinity.*

*The Collect.*

**O** God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy

grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, thro' Jesus Christ our Lord.

*Amen.*

*The Epistle.* 1 Cor. 15. 1.

**B**rethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures; And that he was buried; and that he was buried; and that he rose again the third day according to the scriptures; And that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the apostles; and last

proaching destruction, and that account of the prophaneſs which had crept into the public worship at the temple, is to bewail the lamentable decay of piety

and public spirit, with the increase of luxury, prophaneſs, and ſimony, in our own times, which threaten the final ruin of our church and nation.

of



## THE ELEVENTH SUNDAY AFTER TRINITY.

of all he was seen of me also, as of one born out of due time : For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Therefore whether it were I, or they, so we preach, and so ye believed.

*The Gospel.* S. Luke 18. 9.

**J**ESUS spake this parable \* unto certain which trusted in themselves, that they were righteous, and despised others:

\* Our blessed Lord shews us in this Parable, how greatly different his thoughts are from ours; and how greatly his judgments are above those of men. For men would have been apt to have regarded this Pharisee with admiration; whereas God only looks upon him with contempt and dislike: And whereas this Publican was despised by all the world, our Saviour assures us, that his Humility rendered him honourable and acceptable in the sight of God; for *God rejecteth the proud, but gives grace to the humble;* and that he is certainly a proud man, that prefers himself before others, on the account of any advantageous qualifications that they want. St. Austin ob-

Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tythes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

serves, that this Pharisee's crime was, not that he attributed the good qualities he was endowed with, to himself, as purely his own, independent from God; seeing he thanked him for them; but in that he extolled himself above those, who seemed not to be so highly favoured of heaven by the participation of these gifts.—External Virtues are dangerous, if they be not at the same time accompanied with great Humility; and it is better to be sensible only of faults in one's self, than to behold like this Pharisee a great number of good works, which too often serve to inspire us with complacency in ourselves, and contempt of others.

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# THE TWELFTH SUNDAY AFTER TRINITY.

*The twelfth Sunday after  
Trinity.*

*The Collect. \**

**A**lmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; for giving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord.

*Amen.*

*The Epistle. † 2 Cor. 3. 4.*

**S**UCH trust have we thro' Christ to God-ward. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. Who also hath made us able ministers of the new testament; not of

the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

*The Gospel. S. Mark 7. 31.*

**J**ESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, thro' the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside

\* This Collect, for its singular and comprehensive expression of much in a little compass, may serve as a general prayer on all occasions. We are naturally encouraged by it to pray; because here, God is represented as a kind father, willing to hear, ready to bestow, and that in a greater degree than we can have boldness to ask, or title to receive. In this petition, we may come boldly into his presence, and enjoy the overflowings of his pardoning goodness; here we

may freely disburthen our consciences, and receive blessings which we could never have expected, as we only obtain them through the merits and mediation of Jesus Christ our Lord.

† St. Paul draws a parallel here between the Gospel Covenant and that of the Law; where, from the external pomp which attended the promulgation of the Law, he infers the sovereign efficacy and transcendent glory of the Gospel, as the Law was only a shadow of it.



# THIRTEENTH SUNDAY AFTER TRINITY.

from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: and looking up to heaven, he \* sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## *The thirteenth Sunday after*

### *Trinity.*

#### *The Collect.\**

**A**lmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudible service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally

to attain thy heavenly promises, thro' the merits of Jesus Christ our Lord. *Amen.*

#### *The Epistle. Gal. 3. 16.*

**T**O Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law

\* Perhaps there were circumstances to us unknown, which made this dumb person a peculiar object of pity. Or by this example of bodily deafness and dumbness our Lord might be led to reflect on the spiritual defects of mankind. But whatever was the cause, Christ

figing on this occasion, evidently displayed the tender regard which he bore to our species; for certainly it could be nothing less which moved him to compassionate our miseries in so affectionate a manner.

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## THIRTEENTH SUNDAY AFTER TRINITY.

given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*The Gospel.* S. Luke 10. 23.

**B**lessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.

But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and to him, and bound his wounds, pouring in oil, and wine, and set him on his beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out of his purse, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

¶ Which is equal to about Fifteen Pence Sterling. The smallness of the sum seems to denote the Samaritan's Po-

verty: and if so, greatly heightens his Charity.

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Which



## FOURTEENTH SUNDAY AFTER TRINITY.

Which now of these three, thinkest thou was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. \*

### *The fourteenth Sunday after*

#### *Trinity.*

#### *The Collect.*

**A**lmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, thro' Jesus Christ our Lord. Amen.

#### *The Epistle. Gal. 5. 16.*

**I** Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so

\* Our Lord commands us, in the person of this Doctor, to be always ready to succour those whom we see in misery, and to spare neither our Cares, nor our Pains, nor our Estates, when an occasion of Charity offers itself. This Priest and Levite thought they had good reason to pass on; they were also seemingly affected in seeing this piteous object; but this ineffectual compassion hindered them not from being cruel, in being wanting to so pressing a duty of Charity. The

that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's, have crucified the flesh, with the affections and lusts.

#### *The Gospel. \* S. Luke 17. 11.*

**A**ND it came to pass, as Jesus went to Jerusa-

Samaritan reasoned not much on the matter, he acted more naturally and more charitably than they; he thought the sight of this piteous object obliged him to use his utmost endeavours to assist him. Thus ought we to do; for how shall we be ready to succour those miserable people, who are at a distance from us, if we do not assist such as lie languishing before our eyes?

\* It may be conjectured, from the choice of this Gospel and the foregoing Epistle,

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them, that the middle. A certain him ten who stood lifted up said, Jesus on upon them, he shew priests. that as cleanse when healed a loud and fee his see And h Jesus there where are no give stran him, faith

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## THE FIFTEENTH SUNDAY AFTER TRINITY.

tem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: And he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

### *The fifteenth Sunday after*

#### *Trinity.*

#### *The Collect.*

**K**EEP, we beseech thee,  
O Lord, thy Church

*Epistle, that our pious and learned Compilers of the Liturgy, intended first to print out the true christian spirit, and then to shew, in the gratitude of this poor Samaritan, that it operates more*

with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help, from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

#### *The Epistle. Gal. 6. 11.*

**I** FEE how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither † circumcision avail-eth any thing nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on

*effectually on some poor despised people, than on such as may make a great boast of their privileges.*

† Under the Gospel Covenant it is not of any consequence, whether a man be



## THE FIFTEENTH SUNDAY AFTER TRINITY.

them and mercy, and upon the Israel of God. From henceforth let no man trouble me: For I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospel.* S. Matth. 6. 24.

**N**O man can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. \* Therefore

I say unto you, Take † no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought

be circumcised or not; but all depends upon the renewal of his heart, and the reformation of his life.

\* The word *Mammon* is a Syriac expression for riches.

† We are not hereby to suppose such a Thought is forbidden as prudent men use in providing sustenance for themselves and their relatives; but such an

can add one cubit unto his stature? And why take ye thought for raiment? Consider the lillies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, If God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take ye therefore no thought for the morrow: for the morrow shall take

anxious care as makes us distrustful of God's Providence, fretful and repriming under his Dispensations, sordid and ingardly, griping and uncharitable. For otherwise the Scripture inculcates Diligence in business; that instead of being useless loads upon earth, we may be enabled to discharge the several duties of life with decency.

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## THE SIXTEENTH SUNDAY AFTER TRINITY.

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is the evil thereof.

*The sixteenth Sunday after  
Trinity.*

*The Collect.*

**O** Lord, we beseech thee,  
let thy continual pity  
cleanse and defend thy Church;  
and because it cannot conti-  
nue in safety without thy suc-  
cour, preserve it evermore by  
thy help and goodness, thro'  
Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. 3. 13.

**I** Desire that ye faint not  
at my tribulations for you,  
which is your glory. For this  
cause I bow my knees unto  
the Father of our Lord Jesus  
Christ, of whom the whole  
family in heaven and earth is  
named, that he would grant  
you, according to the riches  
of his glory, to be strength-  
ened with might by his Spi-  
rit in the inner man; that  
Christ may dwell in your  
hearts by faith; that ye be-  
ing rooted and grounded in  
love, may be able to compre-  
hend with all saints, what is

the breadth, and length, and  
depth, and height; and to  
know the love of Christ,  
which passeth knowledge,  
that ye might be filled with  
all the fullness of God. Now  
unto him that is able to do  
exceeding abundantly above  
all that we ask or think, ac-  
cording to the power that  
worketh in us, unto him be  
glory in the Church by Christ  
Jesus, throughout all ages,  
world without end. *Amen.*

*The Gospel.* \* S. Luke 7. 11.

**A**ND it came to pass the  
day after, that Jesus  
went into a city called Nain;  
and many of his disciples went  
with him, and much people.  
Now when he came nigh to  
the gate of the city, behold,  
there was a dead man carried  
out, the only son of his mo-  
ther, and she was a widow;  
and much people of the city  
was with her. And when the  
Lord saw her, he had com-  
passion on her, and said unto  
her, Weep not. And he came  
and touched the bier, (and  
they that bare him stood still)  
and he said, Young man, I

\* This miraculous restoration of the  
Widow's Son to life again, is only pre-  
served by St. Luke, but he has told it  
very circumstantially. And as we are  
naturally moved to commiserate the Wi-

dow's case, upon reading it, we are  
ready to sympathize with the transport  
and surprize of the spectators at such a  
singular instance of benevolence.

say



## SEVENTEENTH SUNDAY AFTER TRINITY.

say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

### *The seventeenth Sunday after*

#### *Trinity.*

#### *The Collect.*

**L**ORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, thro' Jesus Christ our Lord.  
*Amen.*

#### *The Epistle.* Ephel. 4. 1.

**I** Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep

the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

#### *The Gospel.* \* S. Luke 14. 1.

**I**T came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who

\* In the first part of this Gospel our Saviour exposes the superstition of the Pharisees, and defends his own practice in doing good offices on the sabbath-day.

The latter part contains some general instructions how to behave with a becoming modesty at public entertainments.

## EIGHTEENTH SUNDAY AFTER TRINITY.

were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted.

*The eighteenth Sunday after*

*Trinity.*

*The Collect.*

**L**ORD, we beseech thee, grant thy people grace to withstand the temptations

\* This Gospel is the remaining part of a dispute which Christ held with his adversaries at Jerusalem, when he had just decided that leading quibble of the Sadducees against the resurrection. Here he answers a question put by one of the

No. 7.

of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God, thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. i. 4.

**I** Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

*The Gospel.* \* S. Matt. 22. 34.

**W**hen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

Jewish Doctor, giving a compleat summary of the Ten Commandments; and then puts a question in his turn, concerning the nature of his office and divine original, which they could not answer.

X

Jesus



# NINETEENTH SUNDAY AFTER TRINITY.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him. The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, I he Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he is Son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

\* The subject of this Epistle is very important, taking in a most comprehensive view of Christianity; upon which, we may observe, in general, that the apostle means by the Old Man, such blindness, superstition, and unnatural lusts, as he condemns above in the heathen nations. On the contrary, it is

*The nineteenth Sunday after Trinity.*

*The Collect.*

**O** God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

*The Epistle.* \* Ephel. 4. 17.

**T**HIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God thro' the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concern-

plain, that he means by the New Man, in Christ Jesus, that heavenly-mindedness, that holiness of heart and purity of manners, that exemplary practice of all the relative duties, that perfect charity and unlimited christian forbearance, which he was recommending to his Ephesian converts.

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ing the old according to lusts; ye put off which righteousness. Walking, with are men Be ye let not your place that rather ing which have eth. nice mo gooc tha un no w th al

## NINETEENTH SUNDAY AFTER TRINITY.

ing the former conversation, the old man which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and

anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

*The Gospel.* \* S. Matth. 9. 1. JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier? to say, Thy sins † be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed,

\* In this Gospel our Lord defends his claim to the power of forgiving sins, by virtue of his office on earth as the Messiah, and refutes the objections brought against it by appealing to the miracle in question, which was a greater instance of divine power, than a simple declaration of any one's sins being pardoned.

† Physicians both ancient and modern tell us that Palsies are sometimes occasioned by intemperance. Wherefore, if this paralytic brought his disease upon himself by drunkenness or lust, the propriety of the terms in which the cure was pronounced will more fully appear, *Thy sins are forgiven thee.*



## TWENTIETH SUNDAY AFTER TRINITY.

and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

*The twentieth Sunday after*

*Trinity.*

*The Collect.*

**O** Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephel. 5. 15.

**S**EE then that ye walk circumspectly, not as fools, but as wise, † redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excels; but be filled with the spirit: speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to

the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

*The Gospel.* S. Matt. 22. 1.

**J**ESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the tenant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bid-

† That is, by all honest ways and prudent methods to endeavour to avoid

the dangers and persecutions, to which in these times they were exposed.

## TWENTY-FIRST SUNDAY AFTER TRINITY.

den were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall he weeping and gnashing of teeth. For many are called, but few are chosen.

*The twenty-first Sunday after  
Trinity.*

*The Collect.*

**G**Rant, we beseech thee, merciful Lord, to thy faithful people pardon and

peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* \* Ephes. 6. 10.

**M**Y brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts

\* This Epistle is an eloquent exhortation to Christians to hold themselves ready for the spiritual combat which they are engaged in baptism to wage against the lust of the flesh, the pomps of the world, and the snares of temptation. He shews how formidable these enemies

are, by a most spirited and pompous description: and like a good soldier of Christ, sounds the alarm, giving them both armour and weapons, teaching the use of them; above all things recommending prayer and watchfulness.

of



## TWENTY-SECOND SUNDAY AFTER TRINITY.

of the wicked: and take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

*The Gospel. S. John 4. 46.*

**T**HERE was a certain nobleman, whose son was sick at Capernaum: When he heard that Jesus was come out of Judea into Galilee, he went unto him: and besought him that he would come down and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go

thy way, thy son liveth, and the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

*The twenty-second Sunday after Trinity.*

*The Collect.*

**L**ORD, we beseech thee, to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy

\* It seems the Nobleman thought it necessary that Jesus should be personally present, if he had a mind to perform the cure. Therefore to reprove the weak-

ness of his Faith, Jesus said to him, Except ye see the Signs and Wonders will ye not believe? to the sentence may be translated.

Name,

TWENTY-SECOND SUNDAY AFTER TRINITY.  
Name, your Lord

Thy I very (always) mine quest w lowshi the first confidde that t good form Christ me t becau heart my t and pel, my reco after Jett that yet led tha the ma to th to th go ge to th to th

## TWENTY-SECOND SUNDAY AFTER TRINITY.

Name, through Jesus Christ  
our Lord. *Amen.*

*The Epistle.* Phil. 1. 3.

**I** Thank my God upon every remembrance of you (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent, that ye may be sincere, and without

offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

*The Gospel.* \* S. Matt. 18. 21.

**P**ETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that

\* All those who can seriously peruse this Gospel, and yet behave with cruelty to an insolvent debtor, so as to take all those advantages which the utmost rigor of the law may warrant, without considering how many times God has forgiven them their sins, and allowed them yet further opportunities of repent-

ance, let them tremble for the hardness of their hearts, and remember the conclusion of this parable; which intimates, that such a behaviour may draw down on their heads the punishment of sin which might otherwise have been overlooked, but for these instances of cruelty to our fellow-creatures.

servant



## TWENTY-THIRD SUNDAY AFTER TRINITY.

servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So like-

wife shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

### *The twenty-third Sunday after Trinity.*

#### *The Collect.*

**O** God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, thro' Jesus Christ our Lord. *Amen.*

#### *The Epistle. Phil. 3. 17.*

**B**rethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. For our conversation \* is in heaven, from

\* That is, all good christians consider that they are Citizens and Freemen not of an earthly City, but of Heaven; that

their main interest lies there; and therefore they live as men, whose minds are already there; and with good reason, since

## TWENTY-FOURTH SUNDAY AFTER TRINITY,

whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

*The Gospel.* S. Matt. 22. 15.

**T**hen went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They

say unto him, Cesar's. Then saith he unto them, Render \* therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

*The twenty-fourth Sunday  
after Trinity.*

*The Collect.*

**O** Lord, we beseech thee, absolve thy people from their offences; that thro' thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

*The Epistle.* Col. 1. 3.

**W**E give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints: for the hope

since their Saviour, who is already there, is assuredly expected by them, to come, and transform these frail and mortal bodies into the likeness of his own glorified body.

\* Thus Jesus clearly confuted them  
No. 7.

on their own principles, and shewed that the rights of God and the magistrate do not interfere in the least, because magistrates are God's deputies, and rule by his authority.

**Y**

which



# TWENTY-FOURTH SUNDAY AFTER TRINITY.

which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the spirit. For this cause we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding: \* that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience, and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

\* Observe here, that the end of all our christian knowledge is a conversation

*The Gospel.* S. Matth. 9. 18.  
**W**HILE Jesus spake these things unto

John's disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand,

fruitful in good works, and a life acceptable and well pleasing unto God. and

TWENTY-FOURTH SUNDAY AFTER TRINITY.  
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## TWENTY-FIFTH SUNDAY AFTER TRINITY.

and the maid arose. And the same hereof went abroad into all that land.

### *The twenty-fifth Sunday after Trinity.*

*The Collect. \**

**S**TIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. *Amen.*

*For the Epistle. Jer. 23. 5.*

**B**Ehold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name, whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land

of Egypt; but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

*The Gospel. S. John 6. 5.*

**W**HEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Phillip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do :) Phillip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves,

\* The Service of this day being preparatory to Advent, we are taught fervently to pray for such a disposition of

mind as may produce those good works, which, as christians, we are more especially engaged to perform.



# SAINT ANDREW'S DAY.

*Saint Andrew's \* Day.*

*The Collect.*

**A**L MIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, thro' the same Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. 10. 9.

**I**F thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the Scripture saith, Who-soever believeth on him, shall not be ashamed. For there is no difference between the

ing him to be his follower and disciple. When the Apostles separated themselves to preach the Gospel, his labours in the ministry were chiefly exercised in Syria and the adjacent regions. He afterwards settled at Byzantium, since called Constantinople, where he founded a church; at last he came to Patre, a city of Greece, where at the command of

\* Of all the twelve Apostles, St. Andrew was the first mentioned by name, to have been a follower and disciple of our Saviour, being probably with St. John the Evangelist, a disciple of John the Baptist; he was the brother of Simon Peter, and the first that brought him tidings of a Messiah come into the world, and also was the occasion of bring-

*Agass;*

Jew and same I unto al For wt the nat he sav they c they h how fl of wh And withc how cept writt the f the b rin thin ober as f liev fait hear Bu hec for an

## S A I N T   A N D R E W ' s   D A Y .

Jew and the Greek : for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him, in whom they have not believed ? And how shall they believe in him, of whom they have not heard ? And how shall they hear without a preacher ? And how shall they preach, except they be sent ? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things ! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report ? So then, faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard ? Yes verily, their journey went into all the earth, and their words unto the ends

*Agæus*, the proconsul, he was first scourged, and afterwards fastened to a Cross with cords, that his death might be more lingering. He embraced the cross with great fervour, esteeming it a singular honour to suffer like his Master. Upon this they fastened him to it, where he hung two days, preaching to the people till he expired. His body was embalmed and decently buried by order of the Proconsul's Wife, A. D. 95, under the persecution of Domitian. In the

of the world. But I say, Did not Israel know ? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

*The Gospel. S. Matt. 4. 18.*  
JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other

year 357, it was removed by Constantine the Great to Constantinople, and buried in the church he had built in honour of the Apostles, remaining so incorruptible, that in Justinian's time his body was found in a wooden coffin among the rubbish, and with great care repositied in the former place, as we read in a Book, called *The Acts of St. Andrew's Passion*, said to be writ by the Achaia Presbyters and Deacons, who were present at his execution.



# SAINT THOMAS'S DAY.

two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

*Saint Thomas \* the Apostle.*

*The Collect.*

**A**lmighty and everliving God, who for the more confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, thro' the same Jesus Christ; to whom with thee and the Holy Ghost be all honour and glory, now and for evermore. *Amen.*

\* Of the birth and parentage of this Apostle we have no account; only we find in Scripture, that his surname was Didymus, which in Greek signifieth Twin; and so doth the Syriac, *Thauma*, from whence Thomas; so that in effect one name serves but to interpret the other. He is remarkable for requiring the strongest proofs of Christ's resurrection; but his faith rose in proportion afterwards; for he travelled to the most distant countries, preaching all the way to barbarous nations; inasmuch, that

*The Epistle.* Ephes. 2. 19. **N**OW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

*The Gospel.* S. John 20. 24. **T**HOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my fin-

there are at Malabar, Christians to this day, who are called Christians of St. Thomas. Here he founded a church, and converted the Prince of a certain district; but the idolaters resenting this, fell upon him with stones and darts, till one of them coming nearer, run him through the body with a dart, and thus dispatched him at once. His body was taken up by his disciples, and was buried in the church he had lately built, which afterwards became a magnificent structure.

## THE CONVERSION OF SAINT PAUL.

ger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples,

\* Saint Paul, though not one of the twelve, yet for his great eminence in the Ministry of the Gospel, had the honour to be stiled an Apostle, particularly above all the rest that were not of that number: and hath justly the next place to St. Peter allotted to him, both in regard they were so convertant in their lives, and inseparable in their deaths. He was born at Tarsus, in Cilicia, not only of Jewish Parents, but originally descended from an ancient Jewish family, of the tribe of Benjamin in Judea, and had his education in that city, which was then a more flourishing academy than at Athens and Alexandria. He was a pupil of the great Gamaliel, but had the privilege of being a Roman

which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life thro' his Name.

*The Conversion of St. Paul.\**

*The Collect.*

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, thro' Jesus Christ our Lord. *Amen.*

citizen. He was a strict professor of the sect of the Pharisees, who were generally great applauders of their own sanctity, and despisers of all others as reprobates, and unworthy of their society. With the fiery genius of this sect, our Apostle was too deeply infected, which made him a most zealous persecutor of the Saints, so that when the blood of the martyr Stephen was shed, I (saith he with sorrow after his conversion) was standing by, consented to his death, and kept the raiment of them that slew him. Nay, of all the apparators, and inquisitors employed by the Sanhedrim, to execute their warrants upon those upstart heretics, as they called them, who preached against the law of Moses, and the



THE CONVERSION OF SAINT PAUL.

*For the Epistle. Acts 9. 1.*

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and asto-

nished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire

the tradition of the Fathers, he was the man that strove to be the forwardell. His travels and labours in the ministry are recorded in the Acts of the Apostles, with his last voyage to Rome. When he went from Athens to Corinth, he wrote his first Epistle to the Thessalonians, which he sent by Silas and Timothy, who returned during his stay; and before his departure he wrote his second Epistle to them, to excuse his not coming to them as he promised in his first. Not long after at Ephesus, he wrote his Epistle to the Galatians; and before he left Ephesus, he wrote his first Epistle to the Corinthians. Moreover he sent from thence by Apollos and Silas to Titus;

whom he left in that island to propagate the Faith, and had made him bishop thereof; in which he gives him advice for the better execution of his Episcopal Office. At Macedonia, whither he went from Ephesus, having by Titus received an account of the Church of Corinth's present state of affairs, he sent by him at his return, when he was accompanied by St. Luke, his second Epistle to the Corinthians; and about the same time he wrote his first Epistle to Timothy, whom he had left at Ephesus. From Corinth he went to Macedon, whither he sent his Epistle to the Romans, by Phaebe, a deaconess of the church of Cenchrea, not far from Corinth. Going

# Phenace

## THE CONVERSION OF SAINT PAUL.

in the house of Judas for one called Saul, of Tarsus : for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to hear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Name's sake. And Ananias went his

way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy Sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that

thence to Rome, he sent his Epistle to the Philippians by Epaphroditus, who had been sent from them with Relief, not knowing to what straits he might be reduced by his imprisonment at Rome. In the next place he sends by Tychicus, his Epistle to the Ephesians. Not long after, he wrote his Epistle to the Colossians, and sent it by Epaphras his fellow prisoner for some time at Rome. As for his second Epistle to Timothy, there is some dispute about the time of his writing it; only it seems probable, by authentic authors, that it was written after the Philippians and Ephesians. As for the Epistle to the Hebrews, it is not known when, or from whence written, and rather conjectured, than certainly known to have been St. Paul's. Tertullian judgeth it to be written by Barna-

No 8,

bas; but the most received opinion is, that it was St. Paul's, but written by him in Hebrew, and so sent to the Jews, and for the better publishing it to the Gentiles, translated into Greek, some say by St. Luke, but others probably by St. Clement; for the style of whole Epistle to the Corinthians is observed by Eusebius and St. Jerom to come very near the style of this Epistle, and to contain a purer vein of Greek, than is found in the rest of St. Paul's Epistles.

About the ninth year of Nero's reign he suffered martyrdom; and tho' being a Roman citizen, he ought to have had the privilege of being tried by the Roman law; yet Nero, a person whom lewdness and debauchery had made seven times more a pagan than any custom of education could have done, would hear

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nothing;



## THE PURIFICATION OF SAINT MARY.

destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

*The Gospel.* S. Matt. 19. 27.

**P**ETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye, which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife,

nothing in his behalf; for on the 22d of June, A. D. 66, being of a great age, this blessed Apostle embraced death as a welcome guest, just at the same hour that it was foretold him. He was beheaded at Aqua Salvia; and it is said, that he converted the three soldiers that guarded him thither, who also suffered for the faith. Some of the Fathers add, that upon his beheading there flowed from his veins, a liquor more like milk than blood, the sign whereof converted the executioner. He was buried two

or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit eternal life. But many that are first shall be last, and the last shall be first.

*The Presentation of Christ in the Temple, commonly called, The Purification \* of Saint Mary the Virgin.*

*The Collect.*

**A** Almighty and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

*For the Epistle.* Mal. 3. 1.

**B**ehold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek,

miles from Rome, in the way called Via Ostiensis, where Constantine the Great afterwards built a sumptuous church.

\* This Festival is celebrated in memory of the Presentation of Christ in the temple, and the Purification of his mother, according to the customs of Moles, when two pigeons were accepted instead of the lamb to be offered on these occasions, in consideration of her poverty.

shall

## THE PURIFICATION OF SAINT MARY.

shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

*The Gospel. S. Luke 2. 22.*

**A**ND when the days of her purification, according to the law of Moses were accomplished, they

brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said; Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and



## SAINT MATTHIAS'S DAY.

and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers, night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had per-

formed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

*Saint Matthias's \* Day.*

*The Collect.*

**O** Almighty God, who in-  
to the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, thro' Jesus Christ our Lord.  
*Amen.*

*For the Epistle. Acts 1. 15.*

**I**N those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty) Men and brethren,

\* There is no account in the Scripture of the parentage or country of this Apostle. He was elected one of the twelve in the room of Judas Iscariot, and travelled into the east to preach the Gospel; but the chief part of his ministry was in and about Judea, where being apprehended by the high priest,

he was condemned to be stoned, and the sentence immediately executed, *Anno Domini* 61. There hath been published, under the name of this Apostle, a Gospel, mentioned by Eusebius, and others of the ancients, but condemned by pope Galatius, as having been rejected by divers before him.

this

## SAINT MATTHIAS'S DAY.

this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, Acceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

*The Gospel. S. Matt. 11. 25.*

**A**T that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight. All things are delivered unto me of my father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find



# ANNUNCIATION OF THE B. VIRGIN MARY.

find rest unto your souls.  
For my yoke is easy, and  
my burden is light.

*The Annunciation \* of the  
blessed Virgin Mary.*

*The Collect.*

**W**E beseech thee, O  
Lord, pour thy grace  
into our hearts; that as we  
have known the incarnation  
of thy Son Jesus Christ by  
the message of an angel; so  
by his croix and passion we  
may be brought unto the  
glory of his resurrection, thro'  
the same Jesus Christ our  
Lord. *Amen.*

*For the Epistle. Isa. 7. 10.*

**M**oreover, the Lord spake  
again unto Ahaz, say-  
ing, Ask thee a sign of the  
Lord thy God: ask it either  
in the depth, or in the height  
above. But Ahaz said, I will  
not ask, neither will I tempt  
the Lord. And he said, Hear  
ye now, O house of David,  
Is it a small thing for you to  
weary men, but will ye wea-  
ry my God also? Therefore  
the Lord himself shall give you  
a sign; Behold, a Virgin shall

conceive and bear a son, and  
shall call his name Immanuel:  
Butter and honey shall he  
eat, that he may know to  
refuse the evil, and choose  
the good.

*The Gospel. † S. Luke 1. 26.*

**A**ND in the sixth month  
the angel Gabriel was  
sent from God unto a city of  
Galilee, named Nazareth, to  
a Virgin espoused to a man  
whose name was Joseph, of  
the house of David; and the  
Virgin's name was Mary.  
And the angel came in unto  
her, and said, Hail, thou that  
art highly favoured, the Lord  
is with thee: blessed art thou  
among women. And when  
she saw him, she was troubled  
at his saying, and cast in her  
mind what manner of salu-  
tation this should be. And  
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behold, thou shalt conceive  
in thy womb, and bring  
forth a son, and shalt call  
his name JESUS. He shall  
be great, and shall be called  
the Son of the Highest; and

\* This Feast is so called from a Latin  
word, signifying the message which  
Gabriel brought to the blessed Virgin of  
her miraculous conception by the over-  
shadowing of the Shechinah, or bright

cloud, being the natural symbol of the  
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(ive

## SAINT MARK'S DAY.

the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing which shall be born of thee, shall be called The Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the

tive of Christ's immaculate conception, and what happened to his mother Mary, both then and afterwards, till his birth at Bethlehem.

\* Saint Mark was of Jewish parents, and descended from the tribe of Levi; and is supposed to have been one of the seventy disciples, yet not a follower of our Saviour, but converted by some of the Apostles, most probably St. Peter, whose attendant, amanuensis, and interpreter, he is thought to have been. He was sent into Egypt by Peter, to plant the Gospel in those parts, and spent his time chiefly at Alexandria, where he

handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

*Saint Mark's \* Day.*

*The Collect.*

**O** Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. 4. 7.

**U**NTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity

founded a church: In this city and parts adjacent he converted great multitudes, not only to the embracing the christian faith, but the profession of a more than ordinary strict and even monastic life. From Alexandria he went more westward to Marmorica, Pentapolis, and other parts of Libya, and having absolutely made a spiritual conquest of the people of those places, he returned to Alexandria; where notwithstanding the long stay he there made, with the great pains he took, the inhabitants were so much concerned for their old pagan idolatry, that it was an occasion of hastening his



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## SAINT MARK'S DAY.

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## SAINT MARK'S DAY.

captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to

his martyrdom; for being about the time of our Easter, that they celebrated the solemnities of their god Serapi, they enraged at his aversion to their religion, and his maintaining another so contrary to it, broke into the place where he was at his devotion, and tying cords to his feet, dragged him through the city to a place a little out of the town, called Bucellus; by which dragging his body was so torn and bruised, that he died thereof.

deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

*The Gospel. S. John 15. 1.*

**I** AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in

His remains was then removed, and carried to Venice, and interred in the church of St. Mark, one of the most magnificent buildings perhaps in the whole world. He is accounted the Patron and tutelary Saint of Venice. Saint Mark writ his Gospel in the third year of Claudius's reign, that is to say, the forty-third after the birth of our Saviour, being ten years after his Passion.

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me. I the br bideth the san fruit; do not in a bran and m cast tl they 2 in me you, you, will, to yo glor fruit ciple lovec you If y men love my and thin \* recon bor only our call ver tool hea era Fra hit wa a l 20

## SAINT PHILIP AND SAINT JAMES'S DAY.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto

you, that my joy might remain in you, and that your joy might be full.

*Saint Philip \* and Saint James's † Day.*

*The Collect.*

○ Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* S. James 1. 1.

**J**AMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting, My brethren, count

amine, his constant companion in his travels, and St. Bartholomew his fellow sufferer, who was nailed to the cross, tho' not executed at that time, such a sudden fear possessing the people, that they left him.

† St. James, whose festival is here celebrated, together with St. Philip, is called *James the less*, to distinguish him from that apostle of the same name, who was the brother of John and the son of Zebedee; whereas this James† was the brother of our Lord, or at least his cousin german, for the word Brother had a great latitude among the Jews. As to

\* Of this Apostle there is not much recorded in Holy Writ, but that he was born at Bethsaida, and his being the only disciple that stayed altogether with our Saviour, from the first time of his call; who his parents were is not delivered. In the journeyes which were undertaken by the Apostles for converting the heathen nations, we hear of him at Hippapolis, where detecting the impious practices of some magicians they caused him to be apprehended. After this he was severely scourged and hanged against a pillar: His dead body was taken down and decently buried by his sister Mari-



## SAINT PHILIP AND SAINT JAMES's DAY.

it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grafs he shall pass away. For the sun is no sooner risen with a burning

the place of his birth, and profession of life, no mention is made of either in Scripture; only as to the first, the Jews in their Talmud, call him a man of the town of Secania. He obtained among the first converts to christianity, the surname of *James the just*; and after the resurrection he presided over the apostles as bishop of Jerusalem, and drew upon himself the resentment of the Sanhedrim for his boldness in preaching the Gospel; upon which he was seized in a

heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *The Gospel. S. John 14. 1.*  
**A**ND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; If it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we

tumult, and first stoned, being finally dispatched by a blow from a large club, such as the fullers at that time made use of in bleaching. His untimely and barbarous death was in the 86th year of his age, and twenty-four years after the ascension of our Saviour. He was buried in the place of his martyrdom, near the temple, where a monument was erected, which remained a long time after.

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## SAINT BARNABAS THE APOSTLE.

know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father; Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father

in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

*Saint Barnabas\* the Apostle.*

*The Collect.*

○ Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

\* St. Barnabas was of the tribe of Levi, and became a disciple of Christ in his life-time, and is said to be the chief of the seventy disciples. He had an estate in the isle of Cyprus, which he sold for the use of the poor brethren, &c at the disposal of the apostles. He was first named Joses or Joseph, and the name of Barnabas signifies the *Son of Consolation*, given him on account of his singular gift in comforting the weak;

for the Scripture represents him to be a person of a mild, easy, and compassionate temper, very courteous and inclinable to pardon; yet of a very awful and majestic countenance, begetting reverence and respect. He is said to have suffered martyrdom, being stoned to death by the Jews at Salamis, and to have been buried within a quarter of a mile of that city.



## SAINT BARNABAS THE APOSTLE.

*For the Epistle. Acts 11. 22.*

**T**Idings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch; who when he came, and had seen the Grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these Days came prophets from Jerusalem unto Antioch: and there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then

the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

*The Gospel. S. John 15. 12.*

**T**HIS is my commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

*Saint*

**A**Ln p John fully pare t Savion penta low life, 1 pent ing; const bold tient take, our For C God to her, comm ty i rece dou voi the the the wa \* \* can Eva

# SAINT JOHN

# BAPTIST'S DAY.

*Saint John \* Baptist's Day.*

*The Collect.*

**A**lmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

*For the Epistle. Isa. 40. 1.*

**C**omfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every

valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry, And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before

\* The history of this remarkable person is given by St. Luke and the other Evangelists, which it is needless to dwell

upon here, as all the facts concerning it, are constantly read in the course of our service.



## SAINT JOHN BAPTIST'S DAY.

him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

*The Gospel. S. Luke 1. 57.*

**E**Lisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his Father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this Name. And they made signs to his Father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these

sayings were noised abroad throughout all the hill-country of Judea. And all they that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his Father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of Salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our Fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the

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## SAINT PETER's DAY.

*For the Epistle. Acts 12. 1.*

face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

*Saint Peter's \* Day.*

*The Collect.*

**O** Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and pastors diligently to preach thy holy Word, and the people obediently to follow the same; that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

**A**bout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword: and because he saw it pleased the Jews he proceeded further, to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up,

\* St. Peter, siled the prince of the apostles, is generally accounted the son of Jonah, Jonas, or John, a fisherman at Bethsaida, in the Upper Galilee, belonging to the tribe of Naphtali, on the banks of the sea of Tiberias, or Lake

of Genesareth. It is said he was born three years before the blessed Virgin, A. M. 4034. At his circumcision he received the name of Simon, or Simeon, to which our Saviour added that of Cephas, which signifies a Stone or Rock; from



## SAINT PETER'S DAY.

saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and so bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

from whence *Peter* became his usual name. Both he and his brother *Andrew* were from their childhood brought up in the fishing trade; but after our Saviour had confirmed his doctrine by such miraculous draughts of fishes, and had strengthened his staggering faith, he left all and followed him. We read in the Acts of the Apostles, of St. Peter's preaching, travels and sufferings. He wrote his first Epistle to the Churches which he

*The Gospel.* S. Matt. 16. 13.  
**W**HEN Jesus came in-  
to the coasts of Ce-

sarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou

had planted in Asia the Less, namely, Pontus, Galatia, Cappadocia, Bithynia, &c. in his journey to Egypt, St. Mark, as he observes being with him. He was prisoner with St. Paul eight or nine months at Rome, and they were sentenced together to be crucified. He was executed at his own request, with his head downwards, *A. D.* 69, in the 13th or 14th of Nero's reign; after which his body was embalmed after the Jewish manner,

## SAINT JAMES THE APOSTLE.

Thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

*St. James \* the Apostle.*

*The Collect.*

**G**Rant, O merciful God, that as thine holy Apostle Saint James, leaving his father, and all that he had, without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, thro' Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts 11. 27.*

*and part of chap. 12.*

**I**N those days came prophets from Jerusalem unto Antioch. And there stood

manner, and was buried in the Vatican, near the way Via Triumphalis, as Eusebius and other ecclesiastical writers affirm. Over his grave, saith Oneiphorus, was built a small church, which is now raised to a most magnificent structure, in honour of his Name, and is so richly adorned, as may justly now be reckoned one of the wonders of the world.

\* St. James, surnamed the Great, to distinguish him from St. James the Less, was, with his brother John, busy about their nets in a ship in the sea of Galilee, when Jesus bid them follow him, pro-

No. 8.

up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

*The Gospel. S. Matt. 20. 20.*

**T**HEN came to him the mother of Zebedee's children, with her sons, wor-

shipping to make them fishers of men; which they obeyed, and soon after were called to the apostolical office. How St. James steered his course, after our blessed Saviour's ascension, is variously discoursed of; but it is certain we have the last account of him at Jerusalem; where he tasted the cup of our Saviour's passion the first of the apostles. He was beheaded by the command of Herod Agrippa, the son of Aristobulus, and grandson to Herod the Great, about ten years after Christ: But the Almighty seeing great arrogancy in an enemy of his Gospel, who even thought himself

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## SAINT BARTHOLOMEW THE APOSTLE.

shipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they

were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

*St. Bartholomew \* the Apostle*

*The Collect.*

**O** Almighty and everlasting God, who didst give to thine apostle Bartholomew grace, truly to believe

more than man, smote him by his angel with an incurable distemper, he was devoured with worms, and so died. He was so undaunted, that the informer against him asked forgiveness, was converted, and suffered with him.

\* That this was one of the twelve apostles is not to be doubted, tho' mentioned by a different name; for that Nathaniel, whom John the Evangelist joins with Philip, at their first coming to Christ, is doubtless the same person, which the other three Evangelists mention by the name of Bartholomew; which may be supposed, to be rather a denomination from his family than his own proper name; for as Peter is called

Bar-Jona, that is, the son of Jona, so Nathaniel might be called Bartholomew, as it were Bar-tolmai, that is, the son of Tolmai, which some will have to be the same with Ptolomy, and thence take occasion to derive him from the nobles of the Ptolomies of Egypt; but this seems to have little agreement with what the Evangelists unanimously speak of Nathaniel; namely, that he was of Carra in Galilee. Whatever his trade or course of life was, tho' most probably a fisherman, he received from our Saviour at first sight this high character, 'That he was a true Israelite indeed without guile.' His travel, for the propagation of the Gospel, are said to have been towards India;

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## SAINT BARTHOLOMEW THE APOSTLE.

and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, thro' Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts 5. 12.*

**B**y the hands of the Apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's porch: And of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women.) Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by

might over-shadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

*The Gospel. S. Luke 22. 24.*

**A**ND there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at

India: for a more particular testimony whereof, Eusebius writes, that Pantænus (a famous stoical philosopher) after his conversion, being zealous to publish the Gospel, taking a journey into some parts of India, there found the Gospel of St. Matthew, which Bartholomew had left behind him. However it were, as to his remote travel, he was at Hierapolis with Philip, where he narrowly escaped martyrdom; from thence he went to Lycania, where he preached with success; his last and fatal removal, and where he suffered martyrdom was Albanopolis, a city in Armenia, or rather Cilicia, if it be the Urbanopolis of Nicephorus; for seeking to reclaim the

inhabitants from their gross idolatry, he was laid hold on by the magistracy, not enduring that any should go about to alter their established religion, and was crucified, some say, with his head downwards; others, that he was first stoned, and then crucified. His body is said to have been removed to several places, first to Daras, a city on the borders of Persia, next to Laparis one of the Æolian isles; from thence to Beneventum in Italy, and lastly to Rome. Upon this Apostle there was fashioned a Gospel by certain Hereticks, out of design for countenancing their own opinions; but it was rejected by pope Gelasius as fabulous, and altogether superstitious.



# SAINT MATTHEW THE APOSTLE.

meat or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

*St. Matthew \* the Apostle.*

*The Collect.*

**O** Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost,

\* St. Matthew is the same person whom St. Luke calls Levi, being the son of Alphæus and Mary, a relation to the blessed Virgin. He is said to be born either at Capernaum or Nazareth, by profession a publican, or a collector of the taxes imposed upon the Jews by the Roman Emperors, and was the first called to be an Apostle, and the first of the Evangelists that writ the Gospel and History of our Saviour, at the treaty of the Jewish converts at Jerusalem, by the appointment of the Apostles.

one God, world without end.  
*Amen.*

*The Epistle. 2 Cor. 4. 1.*

**T**herefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded

about eight years after his death. It is said, after the day of Pentecost he went into India, and preached up and down eight years; that he travelled from thence into Ethiopia, Persia and Parthia, where he preached the Gospel for some years, and at last suffered martyrdom at Nadabar in Ethiopia, by the point of a halbert, or with a sword, at the altar, about the seventieth year of Christ, when Jerusalem was destroyed by the Romans, according to our Saviour's predictions.

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## SAINT MICHAEL AND ALL ANGELS.

the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

*The Gospel.* S. Matth. 9. 9.

**A**ND as Jesus passed forth from thence he saw a man named Matthew sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners : But when Jesus heard that, he said unto them, They that be whole, need not a physician, but they that are sick. But go ye

and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners, to repentance.

*Saint Michael \* and all Angels.*

*The Collect.*

**O** Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order ; Mercifully grant, that as thy holy Angels always do thee service in heaven ; so by thy appointment they may succour and defend us on earth, thro' Jesus Christ our Lord. *Amen.*

*For the Epistle.* Rev. 12. 7.

**T**Here was war in heaven : Michael and his Angels fought against the dragon, and the dragon fought and his angels ; and prevailed not, neither was their place

\* Michael the archangel, is mentioned in many places of Scripture, and he is generally esteemed the chief of God's holy angels. There is an account of war in heaven, where he fought with his host against the devil and his adherents ; see Revelations, chap. xii. 7. But this is, without doubt, a strong figure, describing the state of the church under persecution, and her final victory thro' the blood of the Martyrs ; for we learn from St. Jude's Epistle, that Michael

only resisted the devil by zeal for the truth, hiding the body of Moles, lest it should be an occasion of idolatry, which, when the evil and malignant spirit would have prevented, he is only supposed to say, ' The Lord rebuke thee, Satan ;' intimating, that these blessed Spirits are not subject to passions like us when they contend with their adversaries, but with great meekness commend their cause to almighty God.



## SAINT MICHAEL AND ALL ANGELS.

found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

*The Gospel. S. Matth. 18. 1.*

**A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Ye-

rily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who so shall receive one such little child in my Name, receiveth me. But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto

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## SAINT LUKE THE EVANGELIST.

unto you, That in heaven  
their angels do always behold  
the face of my Father which  
is in heaven.

*Saint Luke \* the Evangelist.*

*The Collect.*

**A**lmighty God, whocall-  
edst Luke the Physi-  
cian, whose praise is in the  
Gospel, to be an Evangelist  
and Physician of the soul; May  
it please thee, that by the  
wholsome medicines of the  
doctrine delivered by him,  
all the diseases of our souls  
may be healed, through the  
merits of thy Son Jesus Christ  
our Lord. *Amen.*

*The Epistle.* 2 Tim. 4. 5.

**W**Atchthou in all things,  
endure afflictions, do  
the work of an Evangelist,  
make full proof of thy mi-  
nistry. For I am now ready  
to be offered, and the time of  
my departure is at hand. I

have fought a good fight, I  
have finished my course, I  
have kept the faith. Hence-  
forth there is laid up for  
me a crown of righteousness,  
which the Lord the righteous  
Judge shall give me at that  
day; and not to me only, but  
unto all them also that love  
his appearing. Do thy dili-  
gence to come shortly unto me:  
for Demas hath forsaken me,  
having loved this present  
world, and is departed unto  
Thessalonica, Crescens to Ga-  
latia, Titus unto Dalmatia.  
Only Luke is with me. Take  
Mark, and bring him with  
thee: for he is profitable to  
me for the ministry. And Ty-  
chicus have I sent to Ephe-  
sus. The cloke that I left at  
Troas with Carpus, when  
thou comest, bring with thee,  
and the books, but especially  
the parchments. Alexander  
the coppersmith did me much

\* St. Luke was born at Antioch, the  
chief city of Syria, famous for being one  
of the most flourishing academies in the  
world, and also being the place where  
the Disciples first took the name of Chris-  
tians. He particularly applied himself  
to the study of physick; in which he  
became a great proficient: He was also  
very skilful in painting. It is generally  
believed, he was converted by St. Paul  
at his first being at Antioch, and became  
his constant and fellow-labourer in the  
ministry of the Gospel. His writings,  
which are contained in two books, viz

his Gospel, and his History of the Acts  
of the Apostles, written in Greek for the  
use of the church, are so exact and accu-  
rate, so polite and elegant, in a lofty,  
clear, and perspicuous stile, that they  
manifest how great a share he had in the  
native genius of his birth-place; where  
it is thought the first was written during  
his travels with St. Paul, about the year  
56; who, it is supposed, assisted him in  
composing the same, inasmuch that it  
has been called St. Paul's Gospel; which  
might seem probable enough, did not  
St. Luke expressly declare, that whatso-



## SAINT SIMON AND SAINT JUDE.

evil: the Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words.

*The Gospel. S. Luke 10. 1.*

**T**HE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest is truly great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it

ever he writ in this Gospel, he received from the testimony of those, who, from the beginning, had been eye-witnesses of all our Saviour's works and transactions. The History of the Acts of the Apostles was doubtless writ at Rome, when he was there with St. Paul in his first imprisonment. So far as he travelled with St. Paul, and was his coadjutor in the ministry, we have an account of in Scripture; but where he preached afterwards is not so apparent. His death is

shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

*Saint Simon \* and Saint Jude, † Apostles.*

*The Collect.*

**O** Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

*The Epistle. S. Jude 1.*

**J**UDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ,

uncertain; but Nicephorus writes, that as he was preaching in Greece, the common people seized him, and for want of a cross, hanged or crucified him upon an olive tree, in the 48th year of his age, being never married.

\* St. Simon, whose Festival we here commemorate, together with St. Jude, was called Zelotes, either from Canaan his country, of which Zelotes is the Greek translation; or from a particular sect among the Jews, called the Zelots, which

## SAINT SIMON AND SAINT JUDE.

and called: Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that be-

lieved not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

*The Gospel. S. John 15. 17.*

**T**Heie things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye

which began with the Maccabean family, and continued down to our Saviour's time. When the Apostles dispersed to preach the Gospel, he travelled into Egypt, Cyrene, and Africa, passing on to Libya and Mauritania, where he confirmed his doctrine by a number of miracles. He came at last to the western islands, and visited Britain in particular; where having converted many to the christian faith, he was persecuted by the idolatrous inhabitants, and lastly crucified; all which he underwent with great firmness and constancy.

+ St. Jude was called Thaddæus and Lebæus, to distinguish him from Judas the Traitor. The names import Zeal

No. 9.

and Alacrity in the service of God. He was of Christ's kindred, being the brother of James, the bishop of Jerusalem, and husband to one of the Mary's, so often mentioned among the pious women who waited on our Saviour. The general account of his travels informs us, that he converted Abgarus, the governor of Edessa, and many of the people, by his preaching and miracles: That he went up and down Judea, Galilee, Samaria, Idumea and Melopotamia, taking Arabia and Syria in his way. He is said to have suffered martyrdom at last in Persia, for exposing the superstition of the Magi; but the account is not well enough supported to depend upon.

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## ALL SAINTS DAY.

were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you,

The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now they have both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled, that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will

send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

### *All Saints \* Day.*

#### *The Collect.*

**O** Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to thole unspeakable joys, which thou hast prepared for them that unfeignedly love thee, thro' Jesus Christ our Lord. *Amen.*

*For the Epistle.* Rev. 7. 2.

**A**ND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither

\* This Festival was instituted to commemorate all who have borne testimony to the truth, either by sufferings, example or doctrine, as well as those whose

virtues are hid from the world; as consisting of inward dispositions, which do not altogether produce remarkable actions.

## ALL SAINTS DAY.

the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the Number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and

people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts; and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

*The Gospel. S. Matth. 5. 1.*

**J**ESUS seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall



## THE COMMUNION.

shall obtain mercy. Blessed are ye when men shall  
are the pure in heart : for  
they shall see God. Blessed  
are the peace-makers : for  
they shall be called the chil-  
dren of God. Blessed are  
they which are persecuted for  
righteousness sake : for their's  
is the kingdom of heaven.

Blessed are ye when men shall  
revile you, and persecute  
you, and shall say all man-  
ner of evil against you falsely  
for my sake. Rejoice and be  
exceeding glad ; for great is  
your reward in heaven : for  
so persecuted they the pro-  
phets which were before you.

### The ORDER for the

Administration of the Lord's Supper,

OR,

## HOLY COMMUNION.\*

¶ *So many as intend to be partakers of the Holy Com-  
munion, shall signify their Names to the Curate at  
least some time the day before.*

¶ *And if any of those be an open and notorious evil liver,  
or have done any wrong to his neighbours by word or  
deed, so that the Congregation be thereby offended; the  
Curate having knowledge thereof, shall call him and  
advertise him, that in any wise he presume not to come  
to the Lord's Table, until he hath openly declared  
himself to have truly repented and amended his former  
naughty life, that the Congregation may thereby be  
satisfied, which before were offended; and that he*

\* This general Title is given to the  
Service for the Lord's Supper, because  
it is, in some degree, a representation of  
that Communion among the first christi-

tians, of both temporal goods and spi-  
ritual gifts; the acknowledgment of  
which makes one Article of the Apostle's  
Creed.

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## THE COMMUNION.

hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full posture so to do, as soon as he conveniently may.

The same order shall the Curate use with those, be-  
twixt whom he perceiveth malice and hatred to reign;  
not suffering them to be partakers of the Lord's Table,  
until he know them to be reconciled. And if one of  
the Parties, so at variance, be content to forgive  
from the bottom of his heart all that the other hath  
trespassed against him, and to make amends for that  
he himself hath offended; and the other Party will  
not be persuaded to a godly unity, but remain still in  
his forwardness and malice: the Minister in that case  
ought to admit the penitent person to the Holy Commu-  
nion, and not him that is obstinate. Provided that  
every Minister so repelling any, as is specified in this  
or the next precedent paragraph of this \* Rubrick,  
shall be obliged to give an account of the same to the  
Ordinary within fourteen days after at the farthest.  
And the Ordinary shall proceed against the offending  
Person according to the Canon.

The Table at the Communion-time having a fair white  
Linen Cloth upon it, shall stand in the body of the  
Church, or in the Chancel, where Morning and Even-  
ing Prayer are appointed to be said. And the priest  
standing † at the north-side of the Table, shall say the  
Lord's Prayer, with the Collect following; the Peo-  
ple kneeling.

\* So called from its being distin-  
guished by red letters.

† Throughout this first part of the  
Service, the Minister is considered as the  
representative of Christ in his office of

Mediator between God and the faithful;  
whence the reason of this standing pos-  
ture. The Lord's Prayer, is with great  
propriety, chosen to usher in the solemn-  
ity of this service.



## THE COMMUNION.

**O**UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

*The Collect.*

**A** Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

*¶ Then shall the Priest, turning to the People, rehearse distinctly all the \*TEN COMMANDMENTS; and the People still kneeling, shall after every Commandment, ask GOD mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

*\* The Words are but few, called therefore the Words of the Covenant, the Ten Words; but the sense and matter contained in them, is vast and infinite. The rest of the Scripture is but a com-*

*Minister.*

**G**OD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless

mentary upon them; either exhorting us to obedience by arguments, or alluring us to it by promises, or frighting us from transgressing by threatenings, or exciting us to the one, and restraining us from

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## THE COMMUNION.

that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do, no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy

upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our

from the other, by examples recorded in the historical part of it. They were dictated with terrible pomp and majesty by Almighty God to the Israelites, and wrote on tables of stone, for a witness to all posterity, about two thousand four hundred and sixty years after the creation of the world, (according to the best computation of Chronology;) two hundred and twenty years after Isaac's descent into Egypt, and the third month after their departure out of it; before the birth of Christ almost fifteen hundred years, and therefore above three thousand before our days. This was the first time that God selected to himself a national church in the world; and therefore it seemed expedient to his wisdom,

to prescribe them laws and rules how they ought to order both their demeanour, and his worship and service. Before this the Law of Nature was the standing rule for obedience; but because it was blotted and razed by the first transgression, it was supplied in many particulars by traditions delivered down from one to another: And those of the Patriarchs, who according to the precepts of the Law, endeavoured to please and serve God, were accepted of him, and frequently obtained the privilege of especial Revelations, either by Dreams, or Visions, or heavenly Voices, concerning those Things wherein they were more particularly to obey his Will.

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## THE COMMUNION.

hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord \* have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

*¶ Then shall follow one of these two Collects for the King, the Priests standing as before, and saying,*

Let us pray.

**A**lmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *George*, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whole

authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord; who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

¶ Or,

**A**lmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them, as it seemeth best to thy godly wisdom; We humbly beseech thee, so to dispose and govern the heart of *George* thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his charge, in wealth, peace and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

*¶ Then shall be said the Collect of the Day. And immediately af-*

\* Considering the many frailties with which we are surrounded, there could not have been a more proper Response

to the Commandments, than is here put into the mouths of the congregation.

## THE COMMUNION.

*ter the Collect, the Priest shall read the Epistle, saying; The Epistle, [or The portion of Scripture appointed for the Epistle] is written in the — Chapter of ———beginning at the—Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of ———beginning at the—Verse. And the Gospel ended, shall be sung or said the Creed \* following, the People still standing as before,*

**I** Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also

for us under Pontius Pilate: He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. Amen.

*¶ Then the Curate shall declare unto the People, what Holy-days, or Fasting-days, are in the week following, to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing*

\* The Nicene Creed is a more particular explication of those Articles comprised in that of the Apostles, and has

been generally received, since the time of its introduction, by a general Council in the fourth century.



## THE COMMUNION.

*shall be proclaimed or published in the Church, during the time of Divine Service but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the ordinary of the place.*

¶ Then shall follow the Sermon, or one of the Homilies \* already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory † saying one or more of these Sentences || following, as he thinketh most convenient in his discretion.

**L**ET your light so shine before men, that they may see your good works, and glorify your father which is in heaven. *S. Matth. 5. 16.*

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *S. Matth. 6. 19, 20.*

\* The custom of reading Homilies is much discontinued, as it is thought a tacit charge, either of ignorance or sloth in a Minister not to preach a Sermon of his own composing.

† The Second Service, as the celebration of the Sacrament is generally called, begins here; tho' it is customary, when there is no Communion, to dismiss

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *S. Luke 19. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know, that they who minister about holy

the Congregation with a Sentence out of these following Quotations from Scripture: The general Prayer for all States in the Church, and a Collect at the Minister's discretion, together with the Benedictory Prayer, at the close.

¶ The Sentences here recited are such as excite to alms-deeds in particular, as the proper officers are now employed in collecting

## THE COMMUNION.

things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Cor.*

*9. 6, 7.*

Let him that is taught in the Word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6. 7.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6. 7.*

collecting the people's charity, which by reason of its resemblance to the fruits which the Israelites offered to

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr. 6. 10.*

To do good, and to distribute, forget not: for with such sacrifices God is well pleased. *Hebr. 13. 16.*

Who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? *1 S. John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Job.*

*4. 7.*

Be merciful after thy power: If thou hast much, give

God, is called an *Offering* or *Oblation*, and this part of the Service, *The Offering*.



## THE COMMUNION.

plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Job. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

*¶ While these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the People, in a decent Bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

*¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here on earth.

† The Compilers of our Liturgy seem to have translated the spirit of supplication, prayer, praise, and thanks-

**A**lmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*\* If there be no alms nor oblations, then shall the words [to receive our alms and oblations, & oblations] be left out unsaid.*]

these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant George our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently

giving, out of the holy Scripture and the old Greek and Latin offices, into this truly catholic Prayer.

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## THE COMMUNION.

rently minister justice, to the only Mediator and Advocate.

*Amen.*

*¶ When the Minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) after the Sermon, or Homily ended, he shall read this Exhortation following.*

Early beloved, on ----- day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous



## THE COMMUNION.

to them that will presume to receive it unworthily; my duty is to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means there-to is: First to examine your Lives and conversations by the rule of God's commandments; and wheresoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, being ready to make restitution and satisfac-

tion according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer or be in malice or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other

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## THE COMMUNION.

other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

*Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.\**

**D**Early beloved brethren, on \_\_\_\_\_, I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh

nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case, would not be moved?

Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business: But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with

\* The direction at the head of this Exhortation shews when the Minister may use it; being an earnest persuasive to the people, that they would frequent the Communion, but more declamatory than the other, which confines the charge there given, rather to the method of re-

ceiving worthily, than perswading persons who appear indisposed to receive the Sacrament: In which, possibly too much zeal may be used, as not the number, but worthiness of Communicants, is what most edifies the Church.

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yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused but accounted unworthy of the heavenly feast. I, for my part, shall be ready; and according to mine office, I bid you in the Name of God; I call you in Christ's behalf; I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things

if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

*At the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

**D**EARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily: For then we are guilty of the Body and Blood of Christ, our Saviour; we eat and

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eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master,

and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood shedding he hath obtained to us; he hath instituted and ordained holy Myseries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give as we are most bounden, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

*\* Then shall the Priest say to them that come to receive the Holy Communion.*

**W**E that \* do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty

\* This is called *The Invitation*, and is very proper to introduce the Confession following.



## THE COMMUNION.

ty God, meekly † kneeling upon your knees.

¶ *Then shall this General || Confession be made in the name of all those that are minded to receive the Holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying ;*

**A**lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive

us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Thro' Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.\**

**A**lmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

**C**OME unto me, all ye that travel and are hea-

† This Order is expressly laid down, both in the Invitation and Rubric following, to decide those disputes by authority, which had been introduced about the proper posture of Receiving.

¶ We perceive by this Form of Confession, that none may be counted unfit to approach the Lord's Table on account

of their daily infirmities; and if these only are duly eliminated, the most exact and conscientious may find sufficient reason to join in it.

\* This Form of Absolution is *petitionary*, and differs from that in the beginning of the Daily Service; for there, the Priest, by virtue of his delegated authority

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ry laden, and I will refresh you. *S. Matth. 11. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. *S. John 3. 16.*

Hear also what Saint Paul saith :

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. 1. 15.*

Hear also what Saint John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 S. John 2. 1, 2.*

*¶ After which the Priest shall proceed, saying,*

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

my from God, pardons and absolves all those that truly repent, and unfeignedly believe his holy gospel; but here he prays with great fervour for the devout communicants, that after so solemn a confession of their sins, God would be graciously pleased to extend his mercy

*¶ Then shall the Priest turn to the Lords Table, and say,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *These words* \* Holy Father, Al- [*Holy Father*] mighty, everlasting God. *Trinity Sunday.*

*¶ Here shall followe the proper Preface, according to the time, if there be any specially appointed; or else immediately shall followe,*

**T**Herefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

*¶ Proper Prefaces.*

*¶ Upon Christmas-day, and seven days after.*

**B**Ecause thou didst give Jesus Christ thine only

in pardoning and delivering them from the weight and burthen thereof; and by strengthening these their devout resolutions of future amendment, he would at length conduct them to those blissful mansions, where they will not fail of receiving their proper reward.



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Son to be born, as at this time, for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*¶ Upon Easter-day, and seven days after.*

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

*¶ Upon Ascension-day, and seven days after.*

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with

him in glory. Therefore with Angels, &c.

*¶ Upon Whitsunday, and six days after.*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*¶ Upon the Feast of Trinity only*

**W**HOM art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

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## THE COMMUNION.

*¶ After each of which Prefaces shall immediately be sung or said,*

**T**herefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name: evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

*¶ Then shall the Priest, kneeling dozen at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following:*

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies: We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus

Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

*¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall say the Prayer of Consecration, as followeth.*

**A**lmighty God, \* our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world: and did institute, and in his Holy Gospel command us to continue a perpetual memory of that his precious death, until his com-

\* This is called the Prayer of Consecration, in which the Ordinance is brought back to its primitive institution out of the obscurity with which it had been clouded by the Papal Apostacy; so that we see a compleat view of the whole transaction, and the reason upon which our Saviour's death is commemo-

rated, by the symbols of Bread and Wine; which elements are set apart, in order to point out the benefits whereof we are partakers by his excellent doctrine and holy life, finished by an ignominious death, that we might thereby learn from his example, patience under sufferings.

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## THE COMMUNION.

ing again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he

*\* Here the was betrayed, \* took Priest is to Bread; and when he take the Paten into his hands:*

*† And here he brake † it, and † And here gave it to his disciples, saying, Take, eat this*

*§ And here to lay his hand upon all the Bread.*

*¶ Here he ever he took ¶ the is to take the Cup; and when he Cup into his band.*

he gave it to them, saying, Drink ye all of this; for this

*\* And here \* is my Blood of the to lay his New Testament, band upon every vessel, which is shed for be it chalice you, and for many, or flagon in for the remission of which there is any wine sins: Do this as oft to be conse- as ye shall drink it, created.*

in remembrance of me. Amen.

*¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, (if any be present:) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*¶ And the Minister that delivereth the Cup to any one, shall say,*

**T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this, in remembrance that Christ's Blood was shed for thee, and be thankful.

*¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

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## THE COMMUNION.

*When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

*Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

**O**UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

*After shall be said as followeth:*

**O** Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our

sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

*Or this:*

**A**lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Myseries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of  
thy



## THE COMMUNION.

thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs thro' hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

*¶ Then shall be said or sung*  
**G**lory be to God \* on high, and in earth peace, good-will towards men. We praise thee, we bleis thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten

\* This Hymn is retained, with little variation from the ancient Liturgies, in commemoration of the Hymn sung by Christ and his Disciples after the Paschal Supper, when they had just celebrated

Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

*¶ Then the Priest (or Bishop, if he be present) shall say them depart with this blessing.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

he Sacrament in representation of Christ's death, which now makes the subject of our holy exultations, together with Angels and Arch-angels, and all the heavenly Host.

*¶ Collects*

## THE COMMUNION.

*Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

**ASSIST** us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

**O** Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that thro' thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

**G**Rant, we beseech thee, Almighty God, that the words which we have heard  
No. 10.

this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

**P**Revent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

**A**lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

**A**lmighty God, who hast promised to hear the petitions of them that ask in  
F f thy



## THE COMMUNION.

thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked ac-

cording to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ **UPON the Sundays and other Holy-days** (if there be *no Communion*) shall be said all that is appointed at the *Communion*, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty Persons in the Parish, of discretion, to receive the Communion; yet there shall be no Communion, except four (or three at least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissention, and superstition, which any Person hath, or might have concerning the Bread and Wine, it shall suffice, that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

¶ The

## THE COMMUNION.

*The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.*

*And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*

*After the divine Service is ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

**W**Hereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) Yet, lest the same kneeling should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no Adoration is intended, or ought to be done, either unto the sacramental Bread or Wine there bodily received, or unto any Corporeal Presence of Christ's natural Flesh and Blood. For the sacramental Bread and Wine remain still in their very natural substances; and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more Places than one."



# The MINISTRATION of PUBLIC BAPTISM of INFANTS,

To be used in the Church.

¶ **THE** People \* are to be admonished, that it is most convenient, that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.

¶ And note, That there shall be for every Male-Child to be baptized, two Godfathers† and one Godmother; and for every Female, one Godfather and two Godmothers.

¶ When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

\* These Rubricks are intended to prevent confusion in the administration of Baptism, and to make it as public as possible, to the intent, that all present may both be witnesses of the ceremony,

and likewise be excited to renew their engagements at Baptism.

† The custom of admitting Infants to Baptism by Sureties is very ancient, being adopted to secure Christian Children,

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## PUBLIC BAPTISM OF INFANTS.

**H**ATH this child been  
already baptized, or  
no?

*If they answer, No: Then  
shall the Priest proceed as fol-  
loweth.*

**D**EARLY beloved, for-  
asmuch as all men are  
conceived and born in sin;  
and that our Saviour Christ  
saith, None can enter into  
the Kingdom of God, except  
he be regenerate, and born  
anew of Water and of the  
Holy Ghost; I beseech you  
to call upon God the Father,  
thro' our Lord Jesus Christ,  
that of his bounteous mercy  
he will grant to *this Child*  
that thing which by nature  
*he* cannot have; that *he* may  
be baptized with Water and  
the Holy Ghost, and recei-  
ved into Christ's holy Church,  
and be made a *living member*  
of the same.

*Then shall the Priest say,*

Let us pray.

**A**lmighty and everlast-  
ing God, who of thy  
great mercy didst save Noah

and his family in the ark from  
perishing by water; and also  
didst safely lead the children  
of Israel thy people through  
the Red Sea, figuring thereby  
thy holy Baptism; and by  
the Baptism of thy well-be-  
loved Son Jesus Christ in the  
river Jordan, didst sanctify  
Water to the mystical wash-  
ing away of sin; We beseech  
thee, for thine infinite mer-  
cies, that thou wilt mercifully  
look upon *this Child*; wash  
*him*, and sanctify *him* with  
the Holy Ghost; that *he* be-  
ing delivered from thy wrath,  
may be received into the ark  
of Christ's Church; and be-  
ing stedfast in faith, joyful  
through hope, and rooted in  
charity, may so pass the  
waves of this troublesome  
world, that finally *he* may  
come to the land of everlast-  
ing life; there to reign with  
thee world without end, thro'  
Jesus Christ our Lord. *Amen.*

**A**lmighty and immortal  
God, the aid of all that  
need, the helper of all that  
flee to thee for succour, the  
life of them that believe, and

worldly spirit, or gave into the heresies,  
which have from time to time exercised  
the faithful; therefore the Compilers of  
our Liturgy thought it prudent to keep  
up this ancient custom.

the



## PUBLIC BAPTISM OF INFANTS.

the resurrection of the dead ;  
 We call upon thee for *this* \*  
*Infant*, that *he* coming to  
 holy Baptism, may receive  
 remission of *his* sins by spi-  
 ritual regeneration. Receive  
*him*, O Lord, as thou hast  
 promised by thy well-belo-  
 ved Son, saying, Ask, and  
 ye shall have; seek, and ye  
 shall find; knock, and it  
 shall be opened unto you :  
 So give now unto us that  
 ask ; let us that seek, find ;  
 open the gate unto us that  
 knock ; that *this Infant* may  
 enjoy the everlasting bene-  
 diction of thy heavenly wash-  
 ing, and may come to the e-  
 ternal kingdom which thou  
 hast promised by Christ, our  
 Lord. *Amen.*

*¶ Then shall the People stand up,  
 and the Priest shall say,*

Hear the words of the Gospel  
 written by Saint *Mark*, in  
 the tenth Chapter, at the  
 thirteenth Verse.

**T**hey brought young chil-  
 dren to Christ, that he  
 should touch them ; and his  
 disciples rebuked those that  
 brought them. But when Je-  
 sus saw it, he was much dis-

pleased, and said unto them,  
 Suffer the little children to  
 come unto me, and forbid  
 them not : for of such is the  
 kingdom of God. Verily I say  
 unto you, Whosoever shall not  
 receive the kingdom of God  
 as a little child, he shall not  
 enter therein. And he took  
 them up in his arms, put his  
 hands upon them, and blessed  
 them.

*¶ After the Gospel is read, the  
 Minister shall make this brief  
 Exhortation upon the words of  
 the Gospel.*

**B**eloved, ye hear in this  
 Gospel the words of our  
 Saviour Christ, that he com-  
 manded the children to be  
 brought unto him ; how he  
 blamed those that would have  
 kept them from him ; how  
 he exhorteth all men to fol-  
 low their innocency. Ye per-  
 ceive how by his outward  
 gesture and deed, he declared  
 his good-will toward them ;  
 for he embraced them in his  
 arms, he laid his hands upon  
 them, and blessed them.  
 Doubt ye not therefore, but  
 earnestly believe, that he will  
 likewise favourably receive  
*this* present *Infant* ; that he

\* These Expressions are printed in  
 Italic, that the Office may suit one or

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## PUBLIC BAPTISM OF INFANTS.

and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

*¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we beseeching thus persuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of our's, in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

**A**lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, thro' our Lord Jesus Christ, who liveth

**D**EARLY beloved,\* ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully for his part, promise by you that are his sureties (until *he* come of age to take it upon himself) that *he* will renounce the devil and all his works, and constantly believe God's holy

\* This Address to the Sureties, is founded on a supposition of the necessity of Faith and Repentance to render Baptism effectual; wherefore they are examined touching the Christian Faith, of

which they make profession in the name of the Child, as well as the other requisites to that covenant, it being intended by this formality, to show the necessity of Faith and Repentance in Baptism.

Word,



## PUBLIC BAPTISM OF INFANTS.

Word, and obediently keep his Commandments.

I demand therefore,

**D**OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answe.* I renounce them all.

*Minister.*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried: that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

\* This term is more warrantable from Scripture, than the scholastic expression of *Original Sin*, which is used

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Ans.* All this I steadfastly believe.

*Minister.*

**W**ILT thou be baptized in this Faith?

*Answer.* That is my desire.

*Minister.*

**W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ *Then shall the Priest say,*

**O** Merciful God, grant that the old \* Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph a-

in some places, to denote that earthliness and inclination to evil which we are prone to-

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## PUBLIC BAPTISM OF INFANTS.

gainst the devil, the world, and the flesh. *Amen.*

Grant that whatsoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

**A**lmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sancti-

fy this Water to the mystical washing away of Sin: and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

*¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

**Name \* this Child.**

*¶ And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip † it in the Water discreetly and reverently, saying,*

**N**I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*¶ But if they certify that the Child is weak, it shall suffice, to pour Water upon it, saying the aforesaid Words.*

\* The custom of imposing names at Baptism, has been continued from the Jews, who in like manner gave names to their children on their being circumcised. Hence the distinction of Christian name, or the name given at Baptism, and Surname, or the name of the person's Sire, an English word for *Father*, which is now almost entirely appropriated to address persons by way of respect.

† This custom is entirely discontinued in the established Church, through the inclemency of our climate, which would render it dangerous, as the framers of

No. 10.

this rubric seemed to apprehend; and it may be supposed some of the compilers had imbibed the principles of the Anabaptists or Dippers, as they are called in English, and offered their reasons from the original usage in Scripture, which was confessedly to put a person over head in water; but who does not perceive that a rigid enforcement of ceremony, is making that essential which is only accidental; therefore, it was admitted, conditionally, that none might raise conscientious scruples about it, and lest in a great measure to the Minister's discretion.

Gg

of



## PUBLIC BAPTISM OF INFANTS.

**N**. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*¶ Then shall the Priest say,*

**W**E receive this Child into the congregation of Christ's flock, and do sign

*\* Here the Priest shall make a Cross upon the Child's forehead.* *\* him with the* †, in token that

hereafter *he*

shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

*¶ Then shall the Priest say,*

**S**eing now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

† This sign of the cross has been looked upon as little better than popery; yet its use here, in order to remember

*¶ Then shall he said, all kneeling,*

**O**UR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

*¶ Then shall the Priest say,*

**W**E yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy

Christ's sufferings is very significant, and well ascertained, so as to exempt it from any charge of superstition.

Church,

## PUBLIC BAPTISM OF INFANTS.

Church, *he may be an inheritor of thine everlasting kingdom, thro' Christ our Lord. Amen.*

*¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

**F**Orasmuch as *this Child* hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his

soul's health; and, that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as *he* died, and rose again for us; so shall we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

*¶ Then shall he add, and say,*  
**Y**E are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

**I**T is certain by God's Word, that *Children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.



# The MINISTRATION of PRIVATE BAPTISM OF CHILDREN in HOUSES.

**T**HE Curates of every Parish shall often admonish the People that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved of by the Curate.

¶ And also they shall warn them, that without like great cause and necessity, they procure not their Children to be baptized at home in their houses. \* But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:

**N**. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

\* This necessary direction of our Church, is now in a great measure neglected, and that which ought to be the glory of a Christian Protestant, is by the force of a corrupt custom become un-

**W**E yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit; to receive *him* for thine own Child by adoption, and to in-

genueel; inasmuch, that the children only of the poorer sort of people are suffered to be initiated into Christ's Church in the face of the congregation.

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## P R I V A T E B A P T I S M.

corporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made *partaker* of the death of thy Son, so *he* may be also of his resurrection: and that finally with the residue of thy saints *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

*¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterwards live, it is expedient, that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of Baptism, by him privately before used. In which case he shall say thus,*

**I** Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

*¶ But if the Child were baptized by any other lawful Minister: then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child*

*be lawfully baptized, or no. In which case, if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Minister examine them further, saying,*

**B**Y whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted thro' fear or in haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

*¶ And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus:*

**I** Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God,



## P R I V A T E    B A P T I S M.

God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wife:

S. *Mark* 10. 13.

**T**hey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

**B**eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he

blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*; let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught us:

**O**UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases,

## P R I V A T E    B A P T I S M.

as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

**A**lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, thro' our Lord Jesus Christ, may continue thy *servant*, and attain thy promise; thro' the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

*Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

**D**OST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so

that thou wilt not follow, nor be led by them?

*Ans.* I renounce them all.

*Minister.*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answe.* All this I steadfastly believe.

*Minister.*

**W**ILT thou then obediently keep God's holy will and



# P R I V A T E B A P T I S M.

and commandments, and walk in the same all the days of thy life.

*Answer.* I will.

*I Then shall the Priest say,*

**W**E receive this Child in-  
to the congregation of  
Christ's flock, and do sign

*\* Here the Priest him\* with the  
shall make a Croſs's ſignoſſe the Croſs;  
upon the Child's  
Forehead.*

in token that  
hereafter *he* ſhall not be a-  
ſhamed to confeſs the faith of  
Chriſt crucified, and manful-  
ly to fight under his banner,  
againſt ſin, the world and the  
devil; and continue Chriſt's  
faithful ſoldier and ſervant  
unto *his* life's end. Amen.

*I Then ſhall the Priſt ſay,*

**S**Heing now dearly beloved  
brethren, that *this Child*  
is by Baptiſm regenerate, and  
graſted into the Body of  
Chriſt's Church, let us give  
thanks unto Almighty God  
for theſe benefiſts, and with  
one accord make our prayers  
unto him, that *he* may lead  
the reſt of *his* life according  
to this beginning.

*I Then ſhall the Priſt ſay,*

**W**E yield thee moſt hearty  
thanks, moſt merciful

Father, that it hath pleaſed  
thee to regenerate *this Infant*  
with thy Holy Spirit, to re-  
ceive *him* for thine own *Child*  
by adoption, and to incorpo-  
rate *him* into thy holy Church.  
And humbly we beſeech thee  
to grant, that *he* being dead  
unto ſin, and living unto  
righteouſneſs, and being bu-  
ried with Chriſt in his death,  
may crucify the old man, and  
utterly aboliſh the whole bo-  
dy of ſin, and that as *he* is  
made *partaker* of the death  
of thy Son, *he* may alſo be  
*partaker* of his reſurrection;  
ſo that finally with the reſi-  
due of thy holy Church, *he*  
may be *an inheritor* of thine  
everlaſting kingdom, thro'  
Jeſus Chriſt our Lord. Amen.

*I Then all ſtanding up, the Mini-  
ſter ſhall make this Exhorta-  
on to the Godfathers and God-  
mothers.*

**F**Orasmuch as *this Child*  
hath promiſed by you  
*his* ſureties, to renounce the  
devil and all his works, to  
believe in God, and to ſerve  
him; ye muſt remember that  
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## P R I V A T E    B A P T I S M.

promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and, that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; so should we who are baptized,

die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

*¶ But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:*

**I**F thou art not already baptized N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.



# The MINISTRATION of Baptism to such as are of riper Years,

And able to answer for themselves. \*

¶ **W**HEN any such Persons as are of riper Years, are to be baptized, timely Notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask, whether any of the Persons, here presented, be baptized, or no? if they shall answer No; then shall the Priest say thus:

**D**EARLY beloved, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, commit-

ting many actual transgressions, and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost; I beseech you

\* This Office for the Baptism of Adult Persons, differeth very little in its administration from the foregoing Office for *The public Baptism of Infants*, save only with respect to the Godfathers and Godmothers, who are Witnesses ir-

stead of Sureties; and seem to be required by the Church for no other purpose, than to remind the baptized persons of the nature of their solemn vow and promise here made.

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## BAPTISM OF SUCH AS ARE OF RIPER YEARS.

to call upon God the Father, thro' our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

*' Then shall the Priest say,*

Let us pray.

*(' And here all the Congregation shall kneel. )*

**A**lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and alst didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them* and sanctify *them* with the Holy Ghost; that *they* being delivered from thy wrath,

may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with the world without end, thro' Jesus Christ our Lord. *Amen.*

**A**lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou

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## BAPTISM OF SUCH AS ARE OF RIPER YEARS.

hast promised by Christ our Lord. *Amen.*

*¶ Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *John*, in the third Chapter, beginning at the first Verse.

**T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh, and that which is born

of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

*¶ After which he shall say this Exhortation following:*

**B**Eloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature; He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which

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## BAPTISM OF SUCH AS ARE OF RIPPER YEARS.

cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are as far off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting, and coming unto him by faith; that he will grant them remission of *their* sins, and bestow upon them the Holy Ghost; that he will give *them* the blessing

of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father, towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

**A**lmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*; that *they* may be born again and be made *heirs* of everlasting salvation, thro' our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

*¶ Then the Priest shall speak to the Persons to be baptized on this wise:*

**W**HILL beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that



## BAPTISM OF SUCH AS ARE OF RIPER YEARS.

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## BAPTISM OF SUCH AS ARE OF RIPPER YEARS.

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**A**lmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*; that *they* may be born again and be made *heirs* of everlasting salvation, thro' our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

*¶ Then the Priest shall speak to the Persons to be baptized on this wise:*

**W**HILL beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that



## BAPTISM OF SUCH AS ARE OF RIPPER YEARS.

that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

*I Then shall the Priest demand of each of the Persons to be baptized, severally, these questions following.*

### *Question.*

**D**O ST thou, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Ans.* I renounce them all.

### *Question.*

**D**O ST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Ans.* All this I steadfastly believe.

### *Question.*

**W**ILT thou be baptized in this Faith?

*Ans.* That is my desire.

*Quest.*

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# BAPTISM OF SUCH AS ARE OF RIPER YEARS.

## Question.

**W**ilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life.

*Answe.* I will endeavour so to do, God being my helper.

*¶ Then shall the Priest say,*

**O** Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them.* *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

**A**lmighty, everliving God, whose most dearly beloved Son Jesus Christ,

for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of Sin: and grant that the *persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

*¶ Then shall the Priest take each Person to be baptized by the right hand, and placing him conveniently by the Font, acccording to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

**N**. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*¶ Then shall the Priest say,*  
**W**E receive this Person into the congregation of



# BAPTISM OF SUCH AS ARE OF RIPER YEARS.

of Christ's flock, and do sign

\* *Here the Priest \* him with the  
shall make a Croſſign of the Croſs,  
upon the Perſon's in token that  
Forehead.*

hereafter *he*  
shall not be aſhamed to con-  
feſs the faith of Chriſt cruci-  
fied, and manfully to fight  
under his banner, againſt ſin,  
the world, and the devil;  
and to continue Chriſt's faith-  
ful ſoldier and ſervant unto  
*his* life's end. Amen.

¶ *Then ſhall the Priſt ſay,*

**S**eing now, dearly be-  
loved brethren, that *theſe*  
*perſons are* regenerate, and  
graſted into the body of  
Chriſt's Church, let us give  
thanks unto Almighty God  
for theſe benefits, and with  
one accord make our prayers  
unto him, that *they* may lead  
the reſt of *their* life according  
to this beginning.

¶ *Then ſhall be ſaid, the Lord's  
Prayer, all kneeling,*

**O**UR Father which art  
in heaven, Hallowed be  
thy Name; Thy kingdom  
come; Thy will be done in  
earth, as it is in heaven: Give  
us this day our daily bread;  
And forgive us our trefpaſſes,  
as we forgive them that tref-  
paſs againſt us; And lead us

not into temptation, But de-  
liver us from evil. Amen.

**W**E yield thee humble  
thanks, O heavenly  
Father, that thou haſt vouch-  
ſafed to call us to the know-  
ledge of thy grace, and faith  
in thee; Increate this know-  
ledge, and confirm this faith  
in us evermore: Give thy  
Holy Spirit to *theſe perſons*,  
that being now born again,  
and made *theirs* of everlaſting  
ſalvation through our Lord  
Jeſus Chriſt, *they* may con-  
tinue thy *ſervants*, and at-  
tain thy promiſes, through  
the ſame Lord Jeſus Chriſt  
thy Son, who liveth and  
reigneth with thee, in the  
unity of the ſame Holy Spi-  
rit, everlaſtingly. Amen.

¶ *Then all ſtanding up, the Priſt  
ſhall uſe this Exhortation fol-  
lowing; ſpeaking to the God-  
fathers and Godmothers firſt.*

**F**Orasmuch as *theſe per-  
ſons* have promiſed in  
your preſence, to renounce  
the devil and all his works,  
to believe in God, and to ſerve  
him; you muſt remember,  
that it is your part and duty  
to put *them* in mind what a  
ſolemn vow, promiſe, and  
profeſſion *they have* now  
made before this congrega-  
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## BAPTISM OF SUCH AS ARE OF RIPER YEARS.

especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

*(And then speaking to the newly baptized persons, he shall proceed and say,)*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of

the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.

If any persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for publick Baptism of Infants, or (in case of extreme danger) the Office for private Baptism, only changing the word [Infant] for [Child] or Person] as occasion requireth.



# A C A T E C H I S M ; \*

That is to say, An Instruction, to be learned of every Person, before he be brought to be confirmed by the Bishop.

*Question.*

**W**HAT is your Name?

*Answer.* N. or M.

*Question.* Who gave you this Name?

*Ans.* My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

*Quest.* What did your Godfathers and Godmothers then for you?

*Ans.* They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh: Secondly, that I should believe all the articles of the Christian Faith: And thirdly, that I should keep God's holy Will

and Commandments, and walk in the same all the days of my life.

*Quest.* Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

*Ans.* Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

*Catechist.*

Rehearse the Articles of thy Belief.

*Answer.*

**I** Believe in God the Father Almighty; Maker of heaven and earth:

And in Jesus Christ his

\* The catechising of children is enjoined by God; (see Deut. vi. 7. Prov. xxii. 6. Ephes. vi. 4.) and appears to have been constantly practised by pious men; (see Gen. xviii. 9. 1 Chron. xxviii. 9. 2 Tim. i. 5.) In the primitive Church there was a peculiar officer called the *Catechist*, whose duty it was to catechise all the new Converts

before they were admitted to Baptism; but since in these latter days we generally baptize infants, who by reason of their natural imbecility cannot understand the nature or extent of that Covenant they then enter into, our Church hath thought proper to set forth for their instruction, this short, but full explanation of their baptismal vow, and of the necessary

## A C A T E C H I S M.

only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy catholic Church; The communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

*Quest.* What dost thou chiefly learn in these Articles of thy belief?

*Ans.* First, I learn to believe in God the Father, who hath made me and all the world;

Secondly, in God the Son, who hath redeemed me and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me,

necessary means to be used for a due performance of it; hereby pointing out to them the only true foundation of all saving knowledge, and fortifying their

and all the elect people of God.

*Quest.* You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

*Ans.* Ten.

*Quest.* Which be they?

*Answer.*

**T**HE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I.

Thou shalt have none other gods but me.

II.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children,

tender minds against the pernicious principles of popery and faction, and the corrupt practices of vice and immorality.



## A CATECHISM.

unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

### III.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

### IV.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

### V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.  
Thou shalt do no murder.

VII.  
Thou shalt not commit adultery.

VIII.  
Thou shalt not steal.

IX.  
Thou shalt not bear false witness against thy neighbour.

X.  
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*Question.*  
What dost thou chiefly learn by these Commandments?

*Answer.* I learn two things: My duty towards God, and my duty towards my Neighbour.

*Question.* What is thy duty towards God?

*Answer.* My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name

## A CATECHISM.

### *Catechist.*

Name and his Word, and to serve him truly all the days of my life.

*Quest.* What is thy duty towards thy Neighbour?

*Ans.* My duty towards my Neighbour is to love him as myself, and to do to all men, as I would they should do unto me; To love, honour, and succour my father and mother; to honour and obey the King, and all that are put in authority under him; To submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters; To hurt no body by word or deed; To be true and just in all my dealings; To bear no malice nor hatred in my heart; To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slander: To keep my body in temperance, soberness and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him without his special Grace; which thou must learn at all times to call for by diligent Prayer: Let me hear therefore, if thou canst say the Lord's Prayer.

### *Answer.*

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

*Quest.* What desirest thou of God in this Prayer.

*Ans.* I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies;



## A C A T E C H I S M.

dies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, thro' our Lord Jesus Christ: and therefore I say, Amen; So be it.

*Question.*

**H**OW many Sacraments hath Christ ordained in his Church?

*Ans.* Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

*Quest.* What meanest thou by this word *Sacrament*?

*Ans.* I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

*Quest.* How many parts are there in a Sacrament?

*Ans.* Two; the outward visible sign, and the inward spiritual grace.

*Quest.* What is the out-

ward visible sign, or form in Baptism;

*Ans.* Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

*Quest.* What is the inward and spiritual grace?

*Ans.* A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

*Quest.* What is required of persons to be baptized?

*Ans.* Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

*Quest.* Why then are Infants baptized, when by reason of their tender age they cannot perform them?

*Ans.* Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

*Quest.* Why was the Sacrament of the Lord's Supper ordained?

*Ans.* For the continual remembrance of the sacrifice of

## A C A T E C H I S M.

of the death of Christ, and of the benefits which we receive thereby.

*Quest.* What is the outward part, or sign of the Lord's Supper?

*Ans.* Bread and Wine, which the Lord hath commanded to be received.

*Quest.* What is the inward part, or thing signified?

*Ans.* The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

*Quest.* What are the benefits whereof we are parta-

kers thereby?

*Ans.* The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

*Quest.* What is required of them who come to the Lord's Supper?

*Ans.* To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

*The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.\**

*And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be*

\* If any rational account can be given for our present neglect of the positive duties of religion, it is certainly owing in a great measure to the inattention of parents and masters of families to this prudent direction of our Ecclesiastical Governors; and not a little to the remissness of our parochial clergy in pressing the observance of it. For if men generally act according to the prin-

ciples they have imbibed in their youth, surely the greatest care ought to be taken, that such principles only are instilled into them, as are agreeable to that religion into which they are initiated by Baptism; and no method can be contrived more effectual for that purpose, than the frequent use of public Catechising.

*ordered*



## CONFIRMATION.

*ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ So soon as Children are come to a competent Age, and can say in their Mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

¶ And whosoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And if the Bishop approve of them, he shall Confirm them in manner following.

### The ORDER of CONFIRMATION,\*

Or, Laying on of Hands upon those that are Baptized, and come to Years of Discretion :

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

**T**O the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter

shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism

\* The name which is given to this Office is very significant in our language, and its end is here sensibly pointed out

to the congregation in general, and the persons to be confirmed in particular,

## CONFIRMATION.

*The Bishop.*

**O**UR help is in the Name  
of the Lord;

*Answer.* Who hath made  
heaven and earth.

*Bishop.* Blessed be the  
Name of the Lord;

*Ans.* Henceforth, world  
without end.

*Bishop.* Lord, hear our  
prayers;

*Answer.* And let our cry  
come unto thee.

*Bishop.* Let us pray.

**A**Lmighty and everliving  
God, who hast vouch-  
safed to regenerate these thy  
servants by Water and the  
Holy Ghost, and hast given  
unto them forgiveness of all  
their sins; Strengthen them,  
we beseech thee, O Lord,  
with the Holy Ghost the  
Comforter, and daily increase  
in them thy manifold gifts of  
grace; the spirit of wisdom  
and understanding, the spi-  
rit of counsel and ghostly  
strength, the spirit of know-  
ledge and true godliness: and  
fill them, O Lord, with the  
spirit of thy holy fear, now  
and for ever. *Amen.*

*¶ Then all of them in order kneel-  
ing before the Bishop, he shall  
say*  
**K k**

are contained: which order  
is very convenient to be ob-  
served; to the end that chil-  
dren being now come to the  
years of discretion, and ha-  
ving learned what their God-  
fathers and Godmothers pro-  
mised for them in Baptism,  
they may themselves, with  
their own mouth and consent,  
openly before the Church,  
ratify and confirm the same;  
and also promise that by the  
grace of God they will ever-  
more endeavour themselves,  
faithfully to observe such  
things, as they, by their own  
confession, have assented unto.

*¶ Then shall the Bishop say,*

**D**O ye here in the pre-  
sence of God, and of  
this congregation, renew the  
solemn promise and vow that  
was made in your name at  
your Baptism; ratifying and  
confirming the same in your  
own persons, and acknow-  
ledging yourselves bound to  
believe, and to do all those  
things which your Godfa-  
thers and Godmothers then  
undertook for you?

*¶ And every one shall audibly  
answer,*

I do.

No. 11.



## CONFIRMATION.

*lay \* his hand upon the head  
of every one severally, saying,*

**D**E fend, O Lord, this  
thy Child [*or this thy  
servant*] with thy heavenly  
grace, that *he* may continue  
thine for ever, and daily in-  
crease in thy Holy Spirit  
more and more, until *he* come  
unto thy everlasting kingdom.  
Amen.

*¶ Then shall the Bishop say,*

The Lord be with you :  
*Answer.* And with thy spirit.

*¶ And (all kneeling down) the  
Bishop shall add,*

Let us pray.

**O**UR Father which art  
in heaven, Hallowed  
be thy Name; Thy king-  
dom come; Thy will be done  
in earth, as it is in heaven :  
Give us this day our daily  
bread; And forgive us our  
trespasses, as we forgive them  
that trespass against us; And  
lead us not into temptation,  
But deliver us from evil.  
Amen.

*¶ And this Collect.*

**A**lmighty and everlast-  
ing God, who makest  
us both to will and to do  
those things that be good and

\* This ceremony is retained after  
the example of the Apostles, and con-  
tinues during the short recommendatory

acceptable unto thy divine  
Majesty; We make our hum-  
ble supplications unto thee  
for these thy servants, upon  
whom, after the example of  
thy holy Apostles, we have  
now laid our hands; to cer-  
tify them, (by this sign) of  
thy favour and gracious good-  
ness towards them. Let thy  
fatherly hand, we beseech  
thee, ever be over them; let  
thy Holy Spirit ever be with  
them; and so lead them in  
the knowledge and obedience  
of thy Word, that in the end  
they may obtain everlasting  
life, through our Lord Jesus  
Christ, who with thee and  
the Holy Ghost liveth and  
reigneth, ever one God, world  
without end. *Amen.*

**O** Almighty Lord, and  
everlasting God, vouch-  
safe, we beseech thee, to di-  
rect, sanctify, and govern  
both our hearts and bodies  
in the ways of thy laws, and  
in the works of thy com-  
mandments: that thro' thy  
most mighty protection, both  
here and ever, we may be pre-  
served in body and soul, thro'  
our Lord and Saviour Jesus  
Christ. *Amen.*

prayer which follows, it being consid-  
ered as the very act of Confirmation.

*¶ Then*

## OF MATRIMONY.

*¶ Then the Bishop shall bless them, saying thus,*

**T**HE Blessing of God Almighty, the Father,

the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

*¶ And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

### THE

### FORM of SOLEMNIZATION of MATRIMONY.\*

*¶ First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory: † the Curate saying after the accustomed manner,*

*asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

*¶ At the day and time appointed for solemnization of Matrimony, the Persons to be married shall come into the body of the Church, with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say:*

**I** Publish the Banns of Marriage between M. of — and N. of — If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first, [*second, or third*] time of asking.

*¶ And if the persons that are to be married, dwell in divers Parishes, the Banns must be*

right, which can be withheld from none merely on worldly considerations, if the parties present themselves to the Minister, having fulfilled the legal conditions, without just impediment alleged.

† This part of the Rubric is now altered by a late Act of Parliament, where-  
K k 2

\* Though Matrimony is not allowed as a Christian Sacrament among us, it is considered as a most solemn religious act, not lightly to be passed over, as it has a near resemblance to the mystical union between Christ and his Church. It is also considered in the Rubricks as a civil



OF MATRIMONY.

**D**Early beloved we are gathered together here in the sight of God, || and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of Man's innocence, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discretely, advisedly, soberly, and in the fear of God; duly

by the Banns of Matrimony are ordered to be published on three several Sundays only, and immediately after the *Second Lesson* for the Morning Service.

|| This is a grave, decent, and suitable address to the Congregation, setting forth the original design and institution of marriage, its honourable estimation among ferious and sensible people, and the countenance which this Holy Ordinance received from the practice of Christ and his Apostles. Then the par-

considering the causes for which Matrimony was ordained.

First it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate  
these two persons present come  
now to be joined. Therefore  
if any man can shew any just  
cause why they may not law-  
fully be joined together, let

ties are taught to consider their engagements as both religious and honourable, useful and advantageous to society, and fulfilling the end for which they were created ; so that any diffidence of God's blessing on the marriage bed is removed, any levity of carriage exposed, and the ridicule cast upon this most excellent institution is repelled, with sound instruction, primitive piety, and solid argument.

him

## OF MATRIMONY.

him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons that shall be married, he shall say :*

**I** Require and charge \* you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the Parties; or else put in a Caution (to the full value of such charges as the Persons to be married do thereby sustain) to prove his*

\* This is a necessary caution to the Couple before Marriage; for as there may be many constitutional defects, known only to the parties, and disagreeing tempers, which would render the state of marriage uncomfortable; besides

*allegation: then the solemnization must be deferred until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

**M. WILT** thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*  
I will.

¶ *Then shall the Priest say unto the Woman,*

**N. WILT** thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

the legal disqualifications, either from nearness of kin, previous engagements with others, want of consent, whether of parents or guardians, &c. nothing can be more proper than this solemn appeal to the consciences of those to be married.

¶ *The*



## OF MATRIMONY.

*I The Woman shall answer,  
I will.*

*I Then shall the Minister say,  
Who giveth this Woman  
to be married to this Man?*

*I Then shall they give their troth  
to each other in this manner:*

*I The Minister receiving the woman at her father's or friend's bands, shall cause the man with his right \* hand, to take the Woman by her right hand, and to say after him as followeth:*

**I** *M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.*

*I Then shall they loose their bands; and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister,*

**I** *N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sick-*

\* The Ceremony of joining hands, delivering a ring, placing it on, such a finger, with the other circumstances of espousal, are of use to point out the nature of marriage, the union of mind, and constancy of affection, which it ought to

ness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

*I Then shall they again loose their hands; and the man shall give unto the woman a Ring, laying the same upon the Book with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say,*

**W** *ITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

*I Then the man leaving the Ring upon the fourth finger of the woman's left hand, they shall both kneel down, and the Minister shall say,*

Let us pray.

**O** *Eternal God, creator and preserver of all mankind, giver of all spiritual*

produce between two persons with one common interest, giving a solemnity to the whole ceremony, and highly conducive to fix every thing in their memories.

Grace,

## OF MATRIMONY.

grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived

faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

*¶ Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together, let no man put asunder.

*¶ Then shall the Minister speak unto the People.*

**F**Orasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a

Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*¶ And the Minister shall add this Blessing:*

**G**OD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

*¶ Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following.*

*Beati omnes. Psalm 128.*

**B**lessed\* are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

\* That the mirth usually attending Nuptials might not break out into riot and dissipation, this or the following Psalm is read or sung, to preserve a

tincture of that seriousness, which ought to accompany this change of a single life for that of a married one.



## OF MATRIMONY.

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Zion shall so bleſs thee : that thou ſhalt ſee Jeruſalem in proſperity all thy life long ;  
Yea, that thou ſhalt ſee thy children's children : and peace upon Iſrael.

Glory be to the Father, &c.

As it was in the, &c.

*¶ Or this Psalm.*

*Deus miſcreator. Paſ. 67.*

**G**OD be merciful unto us and bleſs us : and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy ſaving health among all nations.

Let the people praiſe thee, O God : yea, let all the people praiſe thee.

O let the nations rejoice and be glad : for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God : let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe : and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us : and all the ends of the world ſhall fear him.

Glory be to the Father, &c.  
As it was in the, &c.

*¶ The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priests ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

*Answer.* Chriſt have mercy upon us.

*Minifter.* Lord, have mercy upon us.

**O**UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trefpaſſes, as we forgive them that trefpaſs againſt us; And lead us not into temptation, But deliver us from evil. Amen.

*Miniſt.* O Lord, ſave thy ſervant and thy handmaid.

*Answer.* Who put their truſt in thee.

*Minifter.* O Lord, ſend them

## OF MATRIMONY.

*¶ This Prayer next following shall be omitted, where the Woman is past child-bearing.*

them help from thy holy place;  
*Answer.* And evermore defend them.

*Minister.* Be unto them a tower of strength.

*Answer.* From the Face of their enemy.

*Minister.* O Lord, hear our prayer;

*Answer.* And let our cry come unto thee.

*Minister.*

**O** GOD of Abraham, God of Isaac, God of Jacob, blest these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and blest them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, thro' Jesus Christ our Lord.  
*Amen.*

No. 11.

**O** Merciful Lord and heavenly Father, by whose gracious gift mankind is created; We beseech thee, assist with thy blessing these two persons; that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

**O** God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man, created after thine own image and similitude, woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spi-

L 1

ritual



## OF MATRIMONY.

ritual marriage and unity betwixt Christ and his Church; Look mercifully upon these

soul, and live together in holy love, unto your lives end. Amen.

thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh; and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

*¶ Then shall the Priest say,*

**A**Lmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and

*¶ After which, if there be no Sermon, declaring the duties of Man and Wife, the Minister shall read as followeth.*

**A**L ye that are married, \* or that intend to take the holy estate of matrimony upon you, hear what the Holy Scripture doth say, as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and with-

\* This sound Exhortation, collected from Texts of Holy Scripture, is very proper for ascertaining the mutual duties of Man and Wife, and repeated at the Lord's Table, to give it more solemnity, consequently it should be only and seriously attended to; perhaps nothing could

better promote the good harmony necessary to render the married state happy, than the parties getting by heart those Texts which point out their respective duties, and frequently pondering them in their hearts as the rule of their conduct.

## OF MATRIMONY.

life; that your prayers be not hindered. *1 S. Pet. 3. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in Holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Coloss. 3. 18.*

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the Word,



## THE VISITATION OF THE SICK.

Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet

spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. Pet. 3. 1.

*It is convenient, that the new-married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

### THE

## Order for the Visitation of the Sick. \*

*When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick person's house, shall say,*

**P**EACE be to this house, and to all that dwell in it.

\* In so precarious a situation as the present, where sickness sometimes interrupts even the connubial joys, it is no wonder that this sad office should be placed next to Matrimony. The duty of visiting the sick is frequently enjoined by God in holy Scripture, and the foundation of this office, and the obligation which lies upon the parochial Clergy to

*When he cometh into the sick man's presence, he shall say, kneeling down,*

**R**Emember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast

perform it, arises from that passage in St. James, ch. v. 14, 15. *Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed Sins, they shall be forgiven him.*

redeemed

## THE VISITATION OF THE SICK.

redemed with thy most precious blood; and be not angry with us for ever.

*Ans.* Spare us, good Lord.

*¶ Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.  
*Christ, have mercy upon us.*  
Lord, have mercy upon us.

**O**UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil.  
Amen.

*Min.* O Lord, save thy servant.

*Ans.* Which putteth his trust in thee.

*Min.* Send *him* help from thy holy place;

*Ans.* And evermore mightily defend *him*.

*Min.* Let the enemy have no advantage of *him*;

*Ans.* Nor the wicked approach to hurt *him*.

*Min.* Be unto *him*, O Lord, a strong tower;

*Ans.* From the face of his enemy.

*Min.* O Lord, hear our prayers;

*Ans.* And let our cry come unto thee.

*Minister.*

**O** Lord, look down from heaven, behold, visit, and relieve this thy servant; Look upon him with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, thro' Jesus Christ our Lord. *Amen.*

**H**EAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness: Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: That if it shall be thy good pleasure to restore *him* to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that after this painful life ended, he may dwell



## THE VISITATION OF THE SICK.

dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

**D**Early beloved, \* know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you, to correct and amend in you whatsoever doth offend the eyes of your hea-

venly Father; know you certainly, that if you truly repent you of your sins and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

**T**AKE therefore in good part the chastisement of the Lord: † For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the

to patience and resignation to the will of God, are well deduced and highly conclusive.

† It was well considered by the compilers of this Office, to divide the Exhortation here, for the reason given above; but as sickness throws the mind into a devout frame, when acute pains do not interrupt the person's attention, the heads briefly touched on before, are further

\* This is a grave and suitable Exhortation to the sick person, insisting on the necessity of ascribing the present affliction to Almighty God; as there is not a more certain truth than this, that all things are directed by his providence and goodness. Thus care is taken principally to ground the soul in a firm persuasion, that all is for the best; when the succeeding arguments, which excite

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## THE VISITATION OF THE SICK.

father chasteneth not? But if ye be without chastisement, whereof all are partakers; then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain,

he entered not into his glory, before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to

leads the minister to examine the sick person first, with regard to religious principles, and afterwards as to his past life.

you

further enlarged upon: insisting, above all things, on the example of Christ's sufferings in obedience to his heavenly father, and the benefits thereby accruing to those who are truly penitent: which



## THE VISITATION OF THE SICK.

you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

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**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead.

And dost thou believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

*¶ The sick Person shall answer,*  
All this I stedfastly believe.

*¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask them forgiveness, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.*

*¶ These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.*

*¶ The Minister should not omit earnestly to move such sick persons, as are of ability, to be liberal to the poor.*

*¶ Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any contrary matter. After which Confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR

*¶* *to the* *sin* *bell* *mer* *fence* *com* *thee* *Nau* *the* *Gho* *¶* *mul* *do* *tho* *tho* *mon* *mer* *wh* *par* *new* *the* *dec* *mal* *his* *neis* *this* *of* *¶* *agie* *tion* *of* *whic*

## THE VISITATION OF THE SICK.

**O**UR Lord Jesus Christ, who \* hath left power to his Church to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*I And then the Priest shall say the Collect following.*

Let us pray.

**O** MOST merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailties; preserve and continue this sick member in the unity of the Church; consider *his*

contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*: And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, thro' the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

*I Then shall the Minister say this Psalm.*

*In te, Domine, speravi.*

Psalm 71.

**I**N thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may always resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the un-

\* This is the highest form of Absolution used in the Church, and is strictly agreeable to the primitive Canons; which provide that no sincere penitent

shall be refused the benefit of it, before his departure from hence to that eternal state, where alone it can be properly efficacious,

M

godly:



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## THE VISITATION OF THE SICK.

godly: out of the hand of the  
unrighteous and cruel man.

For thou, O Lord God, art  
the thing that I long for:  
thou art my hope, even from  
my youth.

Through thee have I been  
holden up ever since I was  
born: thou art he that took  
me out of my mother's womb;  
my praise shall be always of  
thee.

I am become as it were a  
monster unto many: but my  
sure trust is in thee.

O let my mouth be filled  
with thy praise: that I may  
sing of thy glory and honour  
all the day long.

Cast me not away in the  
time of age: forsake me not  
when my strength faileth me.

For mine enemies speak  
against me, and they that lay  
wait for my soul, take their  
counsel together, saying:  
God hath forsaken him: per-  
secute him, and take him,  
for there is none to deliver  
him.

Go not far from me, O  
God: my God, haste thee  
to help me.

Let them be confounded  
and perish, that are against  
my soul: let them be cover-  
ed with shame and dishonour,  
that seek to do me evil.

As for me, I will patiently  
abide alway: and will praise  
thee more and more.

My mouth shall daily speak  
of thy righteousness and sal-  
vation: for I know no end  
thereof.

I will go forth in the strength  
of the Lord God: and will  
make mention of thy righte-  
ousness only.

Thou, O God, hast taught  
me from my youth up until  
now: therefore will I tell of  
thy wondrous works.

Forsake me not, O God,  
in mine old age, when I am  
gray-headed: until I have  
shewed thy strength unto this  
generation, and thy power to  
all them that are yet for to  
come.

Thy righteousness, O God,  
is very high, and great things  
are they that thou hast done:  
O God, who is like unto  
thee!

Glory be to the Father,  
&c.

As it was in the beginning,  
&c.

*¶ Adding this:*

O Saviour of the world,  
who by thy cross and  
precious blood hast redeemed  
us: Save us, and help us, we  
humbly beseech thee, O Lord.

*¶ Then*

## THE VISITATION OF THE SICK.

*¶ Then shall the Minister say,*

**T**HE Almighty Lord, who is a most strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth do bow and obey; be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

*¶ And after that shall say,*

**U**NTO God's gracious mercy and protection we commit thee: The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

*¶ A Prayer for a sick Child.*

**O** Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech

thee, with the eyes of mercy upon this Child, now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake: That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*¶ A Prayer for a sick Person, when there appeareth but small hope of recovery.*

**O** Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look



## THE VISITATION OF THE SICK.

graciously upon *him*, O Lord; and the more the outward mandecaveth, strengthen *him*, we beseech thee, so much the more continually with thy grace, and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet forasmuch as in all appearance the time of *his* dissolution draweth near; so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

*A commendatory Prayer for a sick Person at the point of departure.*

O Almighty God, with whom do live the spirits

of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour: most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is: and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

## THE VISITATION OF THE SICK.

*A Prayer for Persons troubled in mind, or in conscience.*

O Blessed \* Lord, the Father of mercies, and the God of all comfort; We beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him* and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, thro' patience and comfort of thy Holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises,

that he may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

\* Persons who are accustomed to a round of mirth and jollity may think this Prayer unnecessary; but whoever

has experienced the horrors of melancholy, or the stings of a guilty conscience, will be of another opinion.



## COMMUNION of the SICK. \*

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other infectious Sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of a sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him. (which shall be three, or two at the least;) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

\* The pious care which the Church takes of her afflicted members is not confined to Visitation only, but she makes also a peculiar provision for their receiving the most comfortable Sacrament of the Lord's Supper; herein following the laudable example of the primitive Church, which, as early as the Council of Nice, decreed, that 'to every man

ready to depart out of this world, let the Bishop after examination and trial, give the Holy Communion if he desires it; for this is the ancient law of the Church concerning him that is dying, that whosoever he be, he shall not be denied the last, and most necessary viaticum of his life.'

## THE COMMUNION OF THE SICK.

*The Collect.*

**A**lmighty everliving God,  
Maker of mankind, who  
doest correct those whom thou  
doest love, and chastise every  
one whom thou dost receive;  
We beseech thee to have mercy  
upon this thy servant vi-  
sited with thine hand, and to  
grant that *he* may take *his*  
sickness patiently, and recover  
his bodily health, if it be thy  
gracious will; and whensoever  
his soul shall depart from the  
body, it may be without spot  
presented unto thee, through  
Jesus Christ our Lord. *Amen.*

*The Epistle.* Heb. 12. 5.

**M**Y son, despise not thou  
the chastening of the  
Lord, nor faint when thou  
art rebuked of him. For whom  
the Lord loveth he chasten-  
eth, and scourgeth every son  
whom he receiveth.

*The Gospel.* S. John 5. 24.

**V**erily I say unto  
you, He that heareth  
my word, and believeth on  
him that sent me, hath ever-  
lasting life, and shall not come  
into condemnation; but is  
passed from death unto life.

*After which, the Priest shall proceed according to the  
Form before prescribed for the Holy Communion, be-  
ginning at these words* [Ye that do truly repent, &c.]

*At the time of the distribution of the holy Sacrament,  
the Priest shall first receive the Communion himself,  
and after minister unto them that are appointed to  
communicate with the sick, and last of all to the sick  
person.*

*But if a Man, either by reason of extremity of sick-  
ness, or for want of warning in due time to the Cu-  
rate, or for lack of company to receive with him, or  
by any other just impediment, do not receive the Sacra-  
ment of Christ's Body and Blood; the Curate shall in-  
struct him, That if he do truly repent him of his sins,  
and steadfastly believe that Jesus Christ hath suffered  
death upon the cross for him, and shed his blood for his  
redemption; earnestly remembering the benefits he hath  
thereby, and giving him hearty thanks therefore; he  
doth eat and drink the Body and Blood of our Saviour  
Christ*



## THE BURIAL OF THE DEAD.

*Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

*¶ When the sick person is visited, and receiveth the Holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*

*¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

### THE

## Order for the Burial of the Dead. \*

*¶ Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

*¶ The Priest and the Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,*

**I** AM the resurrection and the life, saith the Lord: he that believeth in me, tho' he were dead, yet shall he

live; and whosoever liveth, and believeth in me, shall never die. *S. John* 11. 25, 26.

\* Though different nations have observed different customs in the manner of burying the dead, yet all of them have accounted the care of deceased bodies an act of religion; the Heathen considered it as a divine law; the Jews themselves esteemed it an eminent act of mercy; and the primitive Christians

were famous for their charity in burying the bodies not of their friends only, but even of their very enemies. In latter ages, the office of Burial was grossly corrupted by the Church of Rome, by introducing their fiction of Purgatory, and praying for the party deceased; but we being assured from Scripture, that

**I** stand the body I see for shall Job

**W** is ce thing and way the I

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## THE BURIAL OF THE DEAD.

**I** Know that my Redeemer  
liveth, and that he shall  
stand at the latter day upon  
the earth. And though after  
my skin, worms destroy this  
body; yet in my flesh shall  
I see God: whom I shall see  
for myself, and mine eyes  
shall behold, and not another.  
*Job* 19. 25, 26, 27.

**W**E brought nothing in-  
to this world, and it  
is certain we can carry no-  
thing out. The Lord gave,  
and the Lord hath taken a-  
way; blessed be the Name of  
the Lord. *1 Tim.* 6, 7. *Job* 1. 21.

*After they are come into the  
Church, shall be read one or  
both of these Psalms following.*

*Dixi, Custodiam.* *Psal.* 39. †

**I** Said, I will take heed to  
my ways that I offend  
not in my tongue.

I will keep my mouth as  
it were with a bridle: while  
the ungodly is in my sight.

I held my tongue, and  
spake nothing: I kept si-  
lence, yea, even from good

words; but it was pain and  
grief to me.

My heart was hot within  
me; and while I was thus mu-  
sing, the fire kindled: and  
at the last I spake with my  
tongue;

Lord, let me know my  
end, and the number of my  
days: that I may be certi-  
fied how long I have to live.

Behold, thou hast made  
my days as it were a span  
long: and mine age is even  
as nothing in respect of thee;  
and verily every man living  
is altogether vanity.

For man walketh in a vain  
shadow, and disquieteth him-  
self in vain: he heapeth up  
riches, and cannot tell who  
shall gather them.

And now, Lord, what is  
my hope: truly my hope is  
even in thee.

Deliver me from all mine  
offences: and make me not a  
rebuke unto the foolish.

I became dumb, and open-  
ed not my mouth: for it was  
thy doing.

Take thy plague away

series incident to mortality; at the same  
time that they exhibit lively hopes in  
the mercy and goodness of Almighty  
God, both with regard to the living and  
the spirits of the departed.

**N n**

from



## THE BURIAL OF THE DEAD.

from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, &c.

*Domine, refugium.* Psal. xc.

**I**N O K D, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end

Thou turnest man to de-

struction : again thou savest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past, as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone ; we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and tho' men be so strong, that they come to fourscore years ; yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for

## THE BURIAL OF THE DEAD.

*"Then shall follow the Lesson  
taken out of the fifteenth Chap-  
ter of the former Epistle of St.  
Paul to the Corinthians.*

1 Cor. 15. 20.

ven thereafter as a man fear-  
eth, so is thy displeasure.  
So teach us to number our  
days : that we may apply our  
hearts unto wisdom.  
Turn thee again, O Lord,  
at the last : and be gracious  
unto thy servants.  
O satisfy us with thy mer-  
cy, and that soon : so shall  
we rejoice and be glad all the  
days of our life.

Comfort us again now af-  
ter the time that thou hast  
plagued us : and for the years  
wherein we have suffered ad-  
versity.

Shew thy servants thy  
work : and their children  
thy glory.

And the glorious majesty  
of the Lord our God be up-  
on us : prosper thou the work  
of our hands upon us, O prof-  
per thou our handy-work.

Glory be to the Father,  
&c.

As it was in the begin-  
ning, &c.

\* This Lesson is a continued dis-  
course, wherein St. Paul, by a variety  
of argument, establishes the truth of  
the resurrection upon solid principles.  
He grounds this upon the certainty of  
Christ's resurrection, who in this respect  
abolished the curse, whereby Adam was  
subjected to death with all his offspring.  
Having thus asserted and made good his  
principle, he proceeds to describe the  
order of the resurrection and the end of

**N**OW is Christ risen from  
the dead, and become  
the first fruits of them that  
sleep. For since by man came  
death, by man came also the  
resurrection of the dead. For  
as in Adam all die, even so  
in Christ shall all be made a-  
live. But every man in his  
own order : Christ the first-  
fruits ; afterward they that  
are Christ's, at his coming.  
Then cometh the end when  
he shall have delivered up  
the kingdom to God, even the  
Father ; when he shall have  
put down all rule, and all  
authority, and power. For  
he must reign till he hath  
put all enemies under his  
feet. The last enemy that  
shall be destroyed is Death ;  
for he hath put all things un-  
der his feet. But when he

the world, where Christ is represented as  
triumphing over all opposition, and then  
reigning his power up to God, that  
time may be swallowed up of eternity  
as at the commencement of things. He  
considers every means of grace, and  
likewise the real practice of Christianity  
as insignificant, without this view of the  
world to come ; and, because the Con-  
tinian converts had advanced something  
in their common discourse unworthy  
their



## THE BURIAL OF THE DEAD.

faith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not

their profession, St. Paul quotes a Verse from a Greek Poet, importing, that levity in discourse will produce bad morals. Afterwards he repels the brutal cavils urged against the resurrection; where he most learnedly philosophizes upon the nature of that body which should be raised, the subject leading him insensibly to a sublime description of the awful solemnity at the day of judgment, on

the knowledge of God. I speak this to your shame. But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from an-

other

the sounding of the last trumpet; he then considers the souls of the faithful as putting on immortality, and breaks out into a song of triumph on the occasion; concluding with a practical exhortation to faith and charity, in consideration of the reward of a blessed immortality, laid up for all those who continue faithful in the course of their duty.

other

## THE BURIAL OF THE DEAD.

other star in glory. So also is the resurrection of the dead : It is sown in corruption ; it is raised in incorruption : It is sown in dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual ; but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they that are earthy : And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twink-

ling of an eye, at the last trump ; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

*¶ When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing ;*

**M**AN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and



## THE BURIAL OF THE DEAD.

and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.\*

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

*¶ Then while the earth shall be cast upon the body by some standing by, the Priest shall say,*

**F**Orasmuch as it hath pleased Almighty God, of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* bo-

dy to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

*¶ Then shall be said or sung,*

**I** Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev.* 14. 13.

*¶ Then shall the Priest say,*

Lord, have mercy upon us. *Christ, have mercy upon us.* Lord, have mercy upon us.

**O**UR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them

\* The just reflections of Job on human weaknets and mortality, agree perfectly with the melancholy object before our eyes; and the vehement aspirations

for deliverance out of this all-mirage of sins and miseries, which could only be finished by the dissolution of the body, is highly awakening.

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## THE BURIAL OF THE DEAD.

that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

### *Priest.*

**A**lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, thro' Jesus Christ our Lord. *Amen.*

### *The Collect.*

**O** Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall

live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE



# THE

## THANKSGIVING of WOMEN after CHILD-BIRTH,

Commonly called,

### The CHURCHING of WOMEN. \*

*The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

**F**Orasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

*(¶ Then shall the Priest say the 116th Psalm.)*

*Dilexi quoniam.*

**I** AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I

\* This office for the *Churching of Women*, is analogous to the ancient Jewish ceremony of *Purification*; but because this very analogy hath occasioned some doubts and scruples concerning the necessity of this office in the Church, it is necessary to vindicate our Liturgy in this particular, from the objections of Judaism which have been made to it.

The original cause then of this objection, seems to have been an inattention to the essential difference between the *ceremonial* and the *moral* part of the Jewish law: The ritual of that law most certainly ought not to be retained, because it would overthrow the righteousness of faith; but the moral part of it cannot be discarded upon pretence of Judaism, because that was not peculiar only to the race of Israel, but is common to, and obligatory upon all mankind. The only way, therefore, to form

a right judgment in this matter, is to examine into the nature of the command; for so far as the reason and substance of it holds, so far it is, and ever will be, of eternal obligation. — The frequency of bringing children into the world, hath made it to be considered without the least astonishment; but did not use thus render it familiar, we could scarce forbear extolling it as a most convincing proof of an almighty and wonderful good providence. If therefore, the pain and the danger was not peculiar to the Jews only, but extends universally to all the daughters of Adam, the thanksgivings for being delivered from it, ought certainly to be universal too.

Thankfulness then, on this occasion, is as much the duty of christian women, as ever it could be of the Jewish; and so likewise is the returning those thanks in the public congregation, because the blessings

## THE CHURCHING OF WOMEN.

call upon him as long as I live.

The Snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why ? thou hast delivered my soul from death : mine eyes from tears and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak ; but I was fore

troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Or, Psalm 127. Nisi Dominus minus.*

**E**Xcept the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

blessings and benefits of Church-communion are as sacred and valuable to us, as ever it could be to the Israelites ; and consequently the advantage of our being restored to these, is as great to us as it could possibly be to them. We do not indeed debar people from admission, upon any pretence of pollution ; for we know that marriage is honourable, and the children of Christians are an holy seed : We prescribe no set number of days, but leave that to be determined by custom and con-

No. 12.

venience ; and if health and decency would permit, we should not scruple to receive them into our Churches the very next day after their delivery : In fine, we expect no sin offering, nor a lamb for a burnt offering, because all bloody sacrifices ended in Christ, the glorious Author of our religion ; but the tribute of praise and thanksgiving is not, nor ever will be released, but still remains a duty of the greatest importance, and ought to be very carefully and religiously performed.

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It



## THE CHURCHING OF WOMEN.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift, that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c. As it was in the, &c.

*¶ Then shall the Priest say,*

Let us pray.

Lord, have mercy upon us. *Christ, have mercy upon us.* Lord, have mercy upon us.

**O**UR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us; And

lead us not into temptation; But deliver us from evil : For thine is the kingdom, the power and the glory, for ever and ever. Amen.

*Minister.* O Lord, save this woman thy servant

*Answer.* Who putteth her trust in thee.

*Minister.* Be thou to her a strong tower.

*Answer.* From the face of her enemy.

*Minister.* Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

**O** Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth ; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

*¶ The Woman that cometh to give her thanks must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

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# A COMMINATION, \*

Or denouncing of GOD's Anger and Judgments against Sinners, with certain Prayers to be used on the First Day of Lent, and at other times as the Ordinary shall appoint.

*After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the Reading Psalms or Psalm, say,*

**B** Rethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In stead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all,) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chap-

ter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent, that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

**C**URSED is the man that maketh any carved or molten image to worship it.

*¶ And the people shall answer and say, Amen.*

*Minister.* Cursed is he that curseth his father or mother.  
*Answer.* Amen.

\* However pious and necessary this office of our Church is, yet great numbers of people who are otherwise religiously and devoutly disposed, absent themselves from the publick service on this solemn day of fasting and humiliation, on account of the office appointed for it;

founding their objection on the word *Amen*, to the sentences of God's Law here repeated, and apprehending that they thereby *curse* themselves. This objection, however arises merely from the general sense and construction of the word *Amen*, which, when made use of at the



## A C O M M I N A T I O N.

*Minister.* Cursed is he that removeth his neighbour's land mark.

*Answer.* Amen.

*Minister.* Cursed is he that maketh the blind to go out of his way.

*Answer.* Amen.

*Minister.* Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.

*Answer.* Amen.

*Minister.* Cursed is he that smiteth his neighbour secretly.

*Answer.* Amen.

*Minister.* Cursed is he that lieth with his neighbour's wife.

*Answer.* Amen.

*Minister.* Cursed is he that taketh reward to slay the innocent.

conclusion of our prayers, does indeed imply a sincere wish and desire that what we pray for may come to pass; but this word is not only capable of, but actually used in another signification; thus in the gospel it is often translated by the word *verity*; and our Saviour Jesus Christ, who is the Truth, is called *Amen*; which cannot be construed into a wish or desire, but into an affirmation of belief of what is before declared. So that the word *Amen*, at the conclusion of each of these sentences, is in fact no more than giving our assent, or making a declaration, *That he whom God blesseth is blessed, and he whom God curseth is cursed*: These sentences being like our Saviour's woes in

*Answer.* Amen.

*Minister.* Cursed is he that putteth his trust in man and taketh man for his defence, and in his heart goeth from the Lord.

*Answer.* Amen.

*Minister.* Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolators, slanderers, drunkards, and extortioners.

*Answer.* Amen.

*Minister.*

**N**OW seeing \* that all they are accursed, as the prophet David beareth witness, who do err and go astray from the commandments of God, let us, (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us,) return unto our Lord

the gospel, not procurers of evil, but compassionate predictions of it, in order to prevent it.

\* The application follows here, which with great gravity, earnestness, and variety of solid arguments, insists upon the judgments of God hanging over impatient sinners; hence inferring the necessity of timely repentance, which is urged with a number of quotations from holy scripture, so admirably connected, as to form a regular discourse, the most awakening possible; inasmuch, that nothing can be a greater proof of a hardened disposition, than an insensibility of God's great and terrible judgments here declared by his ministers.

God

## A C O M M I N A T I O N.

God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God; He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe; then shall sudden destruction come upon them, as sorrow cometh upon a woman tra-

vailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obdurate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-suffering of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed, into the fire everlasting, which is prepared for the devil and his angels! Therefore, brethren, take heed betime, while the day of salvation lasteth; for the night cometh when none can work. But let us, while we have the light, believe in the light,



## A COMMINATION.

light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel? seeing that I have no pleasure in the death of him that dieth, saith the Lord God: Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wicked-

ness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance: If we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This, if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafeth to bring us all, for his infinite mercy. Amen.

*¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling, in the place*

## A COMMINATION.

*place where they are accustomed  
to say the Litany, shall say this  
Psalm.*

*Miserere mei, Deus. Psal. 51.*

**H**AVE mercy upon me,  
O God, after thy great  
goodness : according to the  
multitude of thy mercies do  
away mine offences.

Wash me thoroughly from  
my wickedness : and cleanse  
me from my sin.

For I acknowledge my  
faults : and my sin is ever  
before me.

Against thee only have I  
sinned, and done this evil in  
thy sight : that thou might-  
est be justified in thy saying,  
and clear when thou art  
judged.

Behold, I was shapen in  
wickedness : and in sin hath  
my mother conceived me.

But lo, thou requirest truth  
in the inward parts : and shalt  
make me to understand wif-  
dom secretly.

Thou shalt purge me with  
hyssop, and I shall be clean :  
thou shalt wash me, and I  
shall be whiter than snow.

Thou shalt make me hear  
of joy and gladness : that the  
bones which thou hast bro-  
ken may rejoice.

Turn thy face from my  
sins : and put out all my  
misdeds.

Make me a clean heart, O  
God : and renew a right spi-  
rit within me.

Cast me not away from thy  
presence : and take not thy  
Holy Spirit from me.

O give me the comfort of  
thy help again : and stablish  
me with thy free Spirit.

Then shall I teach thy  
ways unto the wicked : and  
sinners shall be converted un-  
to thee.

Deliver me from blood-  
guiltiness, O God, thou that  
art the God of my health :  
and my tongue shall sing of  
thy righteousness.

Thou shalt open my lips,  
O Lord : and my mouth shall  
shew thy praise.

For thou desirest no sacri-  
fice, else would I give it thee :  
but thou delightest not in  
burnt-offerings.

The sacrifice of God is a  
troubled spirit : a broken and  
contrite heart, O God, shalt  
thou not despise.

O be favourable and gra-  
cious unto Sion : build thou  
the walls of Jerusalem.

Then shalt thou be pleased  
with the sacrifice of righte-  
ousness,



## A COMMINATION.

ousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father,  
&c.

As it was in the beginning,  
&c.

Lord, have mercy upon us.  
*Christ, have mercy upon us.*  
Lord, have mercy upon us.

**O**UR Father which art in heaven, hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven : Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servants;

*Answer.* That put their trust in thee.

*Minister.* Send unto them help from above;

*Answer.* And evermore mightily defend them.

*Minister.* Help us, O God our Saviour;

*Answer.* And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

*Minister.* O Lord, hear our prayer;  
*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

**O** Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord.  
*Amen.*

**O** Most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly

## A COMMINATION.

meekly acknowledge our villainess, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

*¶ Then shall the people say this that followeth, after the Minister.*

**T**URN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we de-

serve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

*¶ Then the Minister alone shall say,*

**T**HE Lord blest us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*



THE  
P S A L T E R,

OR

P S A L M S \* of D A V I D,

Pointed as they are to be sung or said in CHURCHES.

THE FIRST DAY.

MORNING PRAYER.

Psal. 1. *Beatus vir, qui non abiit.*

**B**lessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful ;

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatso-ever he doeth, it shall prosper.

5 As for the ungodly, it is

not so with them : but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

Psal. 2. *Quare fremuerunt?*

**W**HY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take

\* This Book has been always accounted (by the Church of God) amongst the rest of the Canonical Books of the Old Testament, as a rich Jewel, whose

price and value cannot well be conceived, much less fully expressed in Writing, or by Word of Mouth. Some have called it, *The Christian's Garden of Pleasure.*

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*The 1<sup>st</sup>. day.*

counsel together : against the Lord and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee. 8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kise the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little;) blessed are all they that put their trust in him.

*Psal 3. Domine, quid multiplicati?*

**L**ORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the

*Pleasure, stored with most odorous Flowers and exquisite Fruits. Others have term'd it his Magazine and Armory, where he is furnished with arms of Proof, for all combats whatsoever.*

*Others again, his Exchequer and Treasury, fill'd with choice riches. Others, an Apothecary's Shop, stored with excellent Medicaments and infallible Remedies against the various Maladies of*



*The 1<sup>st</sup>. day.*

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cheek-bone; thou hast broken the teeth of the ungodly.  
8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

*Pfal. 4. Cum invocarem.*

**H**EAR me when I call,  
O God of my righteousness : thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.  
2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good?

7 Lord, lift thou up the

light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

*Pfal. 5. Verba mea auriibus.*

**P**onder my words, O Lord : consider my meditation.  
2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord

his Soul. Others have considered it as the Anatomy of a Believer, an exquisite Mirror of the inconceivable Grace of God; and a perfect and full Compendium of the whole Bible; that is, of

the Law and Gospel, and of the true knowledge of God, and of his pure worship. For it contains many saving Instructions concerning the Essence of God, and of the Holy Trinity, the

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will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God; let them perish thro' their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee.

13 For thou, Lord, wilt give thy blessing unto the

righteous: and with thy favourable kindness wilt thou defend him as with a shield.

## EVENING PRAYER.

Psal. 6. *Domine, ne in furore.*

**O** Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye

Properties of his Nature, his Eternal Council, his Holy Word, his Wonderful Works; those especially of his Beneficence and Mercy towards his Church,

and of his just Judgments upon the Workers of Iniquity.

Here also is treated, of the Person and Office of the Messiah, that is, our Saviour



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that work vanity : for the  
Lord hath heard the voice of  
my weeping.

9 The Lord hath heard  
my petition : the Lord will  
receive my prayer.

10 All mine enemies shall  
be confounded, and fore vex-  
ed: they shall be turned back,  
and put to shame suddenly.

*Psal. 7. Domine, Deus meus.*

Lord my God, in thee  
have I put my trust:  
save me from all them that  
persecute me, and deliver me;  
2 Lest he devour my soul  
like a lion, and tear it in  
pieces: while there is none to  
help.

3 O Lord my God, if I  
have done any such thing :  
or if there be any wickedness  
in my hands;

4 If I have rewarded evil  
unto him that dealt friendly  
with me : (yea, I have deli-  
vered him that without any  
cause is mine enemy ;)

5 Then let mine enemy  
persecute my soul, and take  
me : yea, let him tread my  
life down upon the earth, and

viour Jesus CHRIST; of his Eternal  
Piercy, his Incarnation, Sufferings, Death,  
Resurrection, Ascension to Heaven, his  
Sitting at the Right Hand of his Father.

lay mine honour in the dust.

6 Stand up, O Lord, in  
thy wrath, and lift up thy-  
self, because of the indigna-  
tion of mine enemies : arise  
up for me in the judgement  
that thou hast commanded.

7 And so shall the congre-  
gation of the people come a-  
bout thee : for their sakes  
therefore lift up thyself again.

8 The Lord shall judge the  
people; give sentence with  
me, O Lord : according to  
my righteousness, and accord-  
ing to the innocency that is  
in me.

9 O let the wickedness of  
the ungodly come to an end:  
but guide thou the just.

10 For the righteous God:  
trieth the very hearts and reins.

11 My help cometh of  
God : who preserveth them  
that are true of heart.

12 God is a righteous Judge,  
strong, and patient : and God  
is provoked every day.

13 If a man will not turn,  
he will whet his sword : he  
hath bent his bow, and made  
it ready.

14 He hath prepared for

and of the Extent and Propagation of  
his Kingdom throughout the Nations of  
the World, by the Preaching of his  
Holy Gospel : As likewise concerning  
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him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

*Psal. 8. Domine, Dominus noster.*

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou madest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

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### MORNING PRAYER.

*Psal. 9. Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

the sad and deplorable state of Man under Sin, of the Nature and Condition of Regeneration, of True Repentance,

of the Love and Fear of God; as also of the Pleasure of True Faith, of Trusting in Him alone, and how we ought

not



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2 I will be glad and rejoice  
in thee : yea, my songs will  
I make of thy Name, O thou  
most Highest.

3 While mine enemies are  
driven back : they shall fall  
and perish at thy presence.

4 For thou hast maintained  
my right, and my cause :  
thou art set in the throne that  
judgest right.

5 Thou hast rebuked the  
heathen, and destroyed the  
ungodly : thou hast put out  
their name for ever and ever.

6 O thou enemy, destruc-  
tions are come to a perpetual  
end : even as the cities which  
thou hast destroyed ; their  
memorial is perished with  
them.

7 But the Lord shall en-  
dure for ever : he hath also  
prepared his seat for judge-  
ment.

8 For he shall judge the  
world in righteousness : and  
minister true judgment unto  
the people.

9 The Lord also will be a  
defence for the oppressed :  
even a refuge in due time of  
trouble.

not to glory, but in Him ; of the Cer-  
tainty of Salvation ; of the continual  
War between the Flesh and Spirit ; as  
also concerning the Catholick Church,  
gathered both of Jews and Gentiles ; of

10 And they that know  
thy Name, will put their trust  
in thee : for thou, Lord, hast  
never failed them that seek  
thee.

11 O praise the Lord which  
dwelleth in Sion : shew the  
people of his doings.

12 For when he maketh  
inquisition for blood, he re-  
membereth them : and for-  
getteth not the complaint of  
the poor.

13 Have mercy upon me,  
O Lord ; consider the trouble  
which I suffer of them that  
hate me : thou that liftest  
me up from the gates of  
death ;

14 That I may shew all  
thy praises within the ports  
of the daughter of Sion : I  
will rejoice in thy salvation.

15 The heathen are sunk  
down in the pit that they  
made : in the same net,  
which they hid privily, is  
their foot taken.

16 The Lord is known to  
execute judgment : the un-  
godly is trapped in the work  
of his own hands.

17 The wicked shall be

Ecclesiastical Discipline ; the Commu-  
nion of Saints, the Forgiveness of Sins,  
the Resurrection of the Body, and of  
Life Eternal.

Besides all which, we find in this  
Book

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turned into hell : and all the people that forget God.

18 For the poor shall not always be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

*Plal. 10. Ut quid Domine?*

**W**HY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore deseth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his

Book all manner of Spiritual Exercises of Piety, as Patterns and Forms of Praising the Holy Name of God ; of

No. 13.

giving Thanks for his Benefits : of Promises and Vows, in acknowledgment and gratitude for Mercies received ; of a

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face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong;

16 That thou mayest take the matter into thy hand : the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

great number of fervent and earnest Prayers, for whatsoever can concern the Glory of God, and the Interest of Believers, as well in general as particular, especially in all manner of Crosses, Calamities, and Afflictions; with abundance

Psal. 11. *In Domino confido.*

**I**N the Lord put I my trust : how say ye then to my soul, That she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his

dance of holy Meditations, solid and powerful Comforts, and efficacious Arguments, to strengthen us in Faith, Patience, Hope, and all other divine Vertues and Graces. Inasmuch that we cannot conceive any condition a Believer may

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countenance will behold the thing that is just.

## EVENING PRAYER.

*Pfal. 12. Saluum me fac.*

**H**ELP me, Lord, for there is not one godly man left : for the faithful are diminished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak ; Who is lord over us ?

5 Now for the comfortless troubles sake of the needy : and because of the deep sighing of the poor ;

6 I will up, saith the Lord : and will help every one from him that twelleth against him, and will set him at rest.

may be in here in this Life, whether of Prosperity or Adversity, of Temptation or Deliverance, of Fighting or Victory, of Health or Sicknes, but he will meet with in this Book an Entertainment suit-

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

*Pfal. 13. Usque quo Domine?*

**H**OW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my ioul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider and hear me, O Lord my God : lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy

able to it, to the quieing of his Conscience, and advancement of his Salvation. And whereas in the other Books of Holy Writ, God represents to us how he is pleased to speak to his Church ; in



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mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord,  
because he hath dealt fo-  
lvingly with me : yea, I will  
praise the Name of the Lord  
most Highest.

Psal. 14. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre; with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of  
curling and bitterness : their  
feet are swift to shed blood

## 7 Destruction and unhap-

this he teacheth us, how we ought to speak to him; there being no counsel in time of difficulty, for support in affliction, nor comfort in sorrow, nor praises and elevations of joy, wherewith he

pinels is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord?

9 I here were they brought  
in great fear, even where no  
fear was : for God is in the  
generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Zion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

*Pfal. 15. Domine, quis habitabit?*

**L**ORD, who shall dwell  
in thy tabernacle : or  
who shall rest upon thy holy  
hill?

2 Even he that leadeth an

doth not fill the hearts and mouths of his Children, in the Mediation of these Sacred Poems, which, by the efficacy of the Holy Spirit, accompanying the Mistic and Expressions of them, excite in  
 their

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*The 3d. day.*

uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoſo doeth theſe things : ſhall never fall.

Pſal. 16. *Conſerva me Domine.*

**P**Reſerve me, O God : for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord : Thou art my God ; my goods are nothing unto thee.

their Souls holy ſallies and flights from theſe houles of Clay, to the manſion of glory. Inſomuch, that whatever hath been ſaid of the efficacy of Muſick, in exciting all the different paſſions and

3 All my delight is upon the ſaints that are in the earth : and upon ſuch as excel in virtue.

4 But they that run after another god : ſhall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup : thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me : for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my fleſh alſo ſhall reſt in hope.

11 For why ? thou ſhalt not leave my ſoul in hell : neither ſhalt thou ſuffer thy

affections of Man, allwaging grief and appeaſing anger, and all other troubles of the mind, may in a more eminent manner be attributed to the divine charms of David's myſtical harp. There



*The 3d. day.*

P S A L M S.

*The 3d. day.*

Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

*Psal. 17. Exaudi, Domine.*

**H**EAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee,

There is no Evil Spirit, whom this Muse doth not drive away; no Stones, which it doth not move; no Forests, which it doth not shake; no Grief over which it doth not triumph. Wherefore

O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world:

every Christian, how eminent and prosperous soever his condition may be ought to read and meditate this Book with great application, in order to accustom himself to the peculiar Style and Language

guage

which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

### EVENING PRAYER.

Psal. 18. *Diligam te, Domine.*

**I** Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflows of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

guage of the Spirit of G O D, which is there made use of; being assured that when he has once well relished the wonder-working Efficacy and Sweetness of it, that it will be to his Soul as a re-

freshing and reviving Dew, which will make him fresh and flourishing, and fruitful in all Good Works; and will find no greater pleasure, than in carrying it in his Heart, Mouth and Hands.



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P S A L M S.

*The 3d. day.*

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*The 3d. day.*

P S A L M S.

*The 3d. day.*

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freshing and reviving Dew, which will make him fresh and flourishing, and fruitful in all Good Works; and will find no greater pleasure, than in carrying it in his Heart, Mouth and Hands.



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*The 3d. day.*

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Higheft gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even

because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanliness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doeth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity :

as an assured Preservative and never-failing Antidote against the malignant Contagion of the World, and the Corruption that reigns in it. To which purpose also this Holy Book is frequently re-

commended to us by the Holy Spirit in the Old Testament, as well as by our Saviour Jesus Christ and his Apostles in the New ; which by the special wisdom and goodness of GOD, hath been cer-

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and shalt bring down the high  
looks of the proud.

28 Thou also shalt light  
my candle : the Lord my God  
shall make my darkness to be  
light.

29 For in thee I shall dis-  
comfit an host of men : and  
with the help of my God I  
shall leap over the wall.

30 The way of God is an  
undefled way : the word of  
the Lord also is tried in the  
fire ; he is the defender of all  
them that put their trust in  
him.

31 For who is God, but  
the Lord : or who hath any  
strength, except our God ?

32 It is God that girdeth  
me with strength of war :  
and maketh my way perfect.

33 He maketh my feet  
like harts feet : and setteth  
me up on high.

34 He teacheth mine hands  
to fight : and mine arms shall  
break even a bow of steel.

35 Thou hast given me  
the defence of thy salvation :  
thy right hand also shall hold  
me up, and thy loving cor-  
rection shall make me great.

36 Thou shalt make roorti  
enough under me for to go :  
that my foot-steps shall not  
slide.

37 I will follow upon mine  
enemies, and overtake them :  
neither will I turn again till  
I have destroyed them.

38 I will smite them, that  
they shall not be able to stand :  
but fall under my feet.

39 Thou hast girded me  
with strength unto the bat-  
tle : thou shalt throw down  
mine enemies under me.

40 Thou hast made mine  
enemies also to turn their  
backs upon me : and I shall  
destroy them that hate me.

41 They shall cry, but  
there shall be none to help  
them : yea, even unto the  
Lord shall they cry, but he  
shall not hear them.

42 I will beat them as  
small as the dust before the  
wind : I will cast them out as  
the clay in the streets.

43 Thou shalt deliver me  
from the strivings of the peo-  
ple : and thou shalt make  
me the head of the heathen.

44 A people whom I have

igned to the Church in the form of  
Hymns or Songs, to make them the  
more taking, as well as of a more sa-  
miliar use, and more easy to be remem-  
bered.

No. 13.

The Hebrews has given this Book the  
Title of TEHILLIM, or by way of  
contraction, TILLIM, that is to say,  
*Hymns, or Songs of Praise*, because a  
great part of the PSALMS are so ; this  
Bible

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*The 3d. day.*

P S A L M S.

*The 4th. day.*

not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation ;

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his king : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

Book indeed being nothing else, but a Collection of Songs truly spiritual, which have been dictated by Divine Inspiration, to teach us to praise and celebrate the Name of the Lord, as we ought. The Greek Interpreters of the Old Testament, have called this Book by the Name of a PSALTER or PSALMS, which word the Sacred Penmen of the

MORNING PRAYER.

Psal. 19. *Cæli enarrant.*

**T**HE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech, nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting

New Testament have likewise retained, which afterwards has been also adopted by the Latin Translators, as likewise by those of all other Christian Nations ; and particularly also by our last Translators of the Bible, though indeed the Greek word peculiarly denotes those Holy Songs which were played with the Fingers on Stringed Instruments, accord-

*The 4th. day.*

P S A L M S.

*The 4th. day.*

the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults !

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of

my heart be always acceptable in thy sight,  
15 O Lord : my strength, and my redeemer.

*Psal. 20. Exaudiat, te Dominus.*

**T**HE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the

ing to the practice of the Old Testament in the Tabernacle and Temple. These Holy Hymns are commonly called *The Psalms of David*, because David endowed by the Holy Spirit, with

this particular gift (as is said 2 Sam. 23. 1, 2.) of composing the *Sweet Songs of Israel*, was the Author of the greatest part of them ; the rest of them having been composed by other Prophets and Men



*The 4th. day.*

P S A L M S.

*The 4th. day.*

Name of the Lord our God.

8 They are brought down,  
and fallen : but we are risen,  
and stand upright.

9 Save, Lord, and hear us,  
O King of heaven : when  
we call upon thee.

Psal. 21. *Domine, in vir-  
tute tua.*

**T**HE king shall rejoice in  
thy strength, O Lord :  
exceeding glad shall he be of  
thy salvation.

2 Thou hast given him his  
heart's desire : and hast not  
denied him the request of his  
lips.

3 For thou shalt prevent  
him with the blessings of  
goodness : and shalt set a  
crown of pure gold upon his  
head.

4 He asked life of thee,  
and thou gavest him a long  
life : even for ever and ever.

5 His honour is great in  
thy salvation : glory and great  
worship shalt thou lay upon  
him.

6 For thou shalt give him  
everlasting felicity : and make

him glad with the joy of thy  
countenance.

7 And why ? because the  
King putteth his trust in the  
Lord : and in the mercy of  
the most Highest he shall not  
miscarry.

8 All thine enemies shall  
feel thy hand : thy right hand  
shall find out them that hate  
thee.

9 Thou shalt make them  
like a fiery oven in time of  
thy wrath : the Lord shall  
destroy them in his displea-  
sure, and the fire shall con-  
sume them.

10 Their fruit shalt thou  
root out of the earth : and  
their seed from among the  
children of men.

11 For they intended mis-  
chief against thee : and ima-  
gined such a device as they  
are not able to perform.

12 Therefore shalt thou  
put them to flight : and the  
strings of thy bow shalt thou  
make ready against the face  
of them.

13 Be thou exalted, Lord,  
in thine own strength : so

Hymn or Psalm was made, is not ob-  
served.

The Jews have divided this Book  
(which is also called the BOOK of  
PSALMS by our Saviour JESUS  
CHRIST, Luke 20. 42.) into Five  
Partitions,

Men of GOD. as Moses, Alishph, &c  
The whole being since put together by  
Ezra (as it is supposed) alter the Baby-  
lonish Captivity, into one body, in the  
same method as we have them now,  
wherin the Order of Time, when each

*The 4th. day.* P S A L M S. *The 4th. day.*  
will we sing, and praise thy  
power.

### EVENING PRAYER.

*Psal. 22. Deus, Deus, meus.*

**M**Y God, my God, look  
upon me; why hast  
thou forsaken me: and art  
so far from my health, and  
from the words of my com-  
plaint?

2 O my God, I cry in the  
day-time, but thou hearest  
not: and in the night-season  
also I take no rest.

3 And thou continuest holy:  
O thou worship of Israel.

4 Our fathers hoped in  
thee: they trusted in thee,  
and thou didst deliver them.

5 They called upon thee,  
and were holpen: they put  
their trust in thee, and were  
not confounded.

6 But as for me, I am a  
worm, and no man: a very  
scorn of men, and the out-  
cast of the people.

7 All they that see me,  
laugh me to scorn: they shoot

out their lips, and shake their  
heads, saying,  
8 He trusted in God, that  
he would deliver him: let  
him deliver him, if he will  
have him.

9 But thou art he that  
took me out of my mother's  
womb: thou wast my hope,  
when I hanged yet upon my  
mother's breasts.

10 I have been left unto  
thee ever since I was born:  
thou art my God, even from  
my mother's womb.

11 O go not from me, for  
trouble is hard at hand: and  
there is none to help me.

12 Many oxen are come  
about me: fat bulls of Basan  
close me in on every side.

13 They gape upon me  
with their mouths: as it were  
a ramping and a roaring lion.

14 I am poured out like  
water, and all my bones are  
out of joint: my heart also in  
the midst of my body is even  
like melting wax.

15 My strength is dried  
up like a potherd, and my

*Partitions, whereof the first ends with  
the 4, 11<sup>th</sup> Psalm, which is concluded with  
Amen and Amen; the second with the  
end of the 72<sup>d</sup> Psalm, which also ends  
with Amen and Amen, with these words,  
The Prayers of David the Son of Jesse  
are ended: the third ends with Psalm*

89, and is likewise concluded with *Amen  
and Amen*; the fourth with the 106<sup>th</sup>  
Psalm, whose conclusion is *Amen, Hal-  
lelujah*; and the 5<sup>th</sup> partition with the  
150<sup>th</sup> or last Psalm, which ends with  
*Hallelujah*, this is to say, *Praise the  
L O R D.*

tongue



*The 4th. day.*

P S A L M S.

*The 4th. day.*

tongue cleaveth to my gums:  
and thou shalt bring me into  
the dust of death.

16 For many dogs are come  
about me : and the counsel  
of the wicked layeth siege  
against me.

17 They pierced my hands  
and my feet; I may tell all  
my bones : they stand staring  
and looking upon me.

18 They part my garments  
among them : and cast lots  
upon my vesture.

19 But be not thou far  
from me, O Lord : thou art  
my succour; haste thee to  
help me.

20 Deliver my soul from  
the sword : my darling from  
the power of the dog.

21 Save me from the lion's  
mouth, thou hast heard me  
also from among the horns of  
the unicorns.

22 I will declare thy Name  
unto my brethren : in the  
midst of the congregation  
will I praise thee.

23 O praise the Lord, ye  
that fear him : magnify him,  
all ye of the seed of Jacob,  
and fear him, all ye seed of  
Israel.

24 For he hath not despised  
nor abhorred the low estate  
of the poor : he hath

not hid his face from him,  
but when he called unto him  
he heard him.

25 My praise is of thee in  
the great congregation : my  
vows will I perform in the  
sight of them that fear him.

26 The poor shall eat, and  
be satisfied : they that seek  
after the Lord, shall praise  
him; your heart shall live for  
ever.

27 All the ends of the  
world shall remember themselves,  
and be turned unto the  
Lord : and all the kindreds of  
the nations shall worship before  
him.

28 For the kingdom is the  
Lord's : and he is the Governor  
among the people.

29 All such as be fat upon  
earth : have eaten and worshipped.

30 All they that go down  
into the dust, shall kneel before  
him : and no man hath  
quickened his own soul.

31 My seed shall serve  
him : they shall be counted  
unto the Lord for a generation.

32 They shall come, and  
the heavens shall declare his  
righteousness : unto a people  
that shall be born, whom the  
Lord hath made.

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*The 5th. day.*

PSALMS.

*The 5th. day.*

Psal. 23. *Dominus regit me.*

**T**HE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his name's sake.

4 Yea, tho' I walk thro' the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

\*\*\*\*\*

#### MORNING PRAYER.

Psal. 24. *Domini est terra.*

**T**HE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein

2 For he hath founded it

upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord, strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

Psal. 25. *Ad te, Domine, levavi.*

**U**NTO thee, O Lord, will I lift up my soul ; my



*The 5th. day.*

P S A L M S.

*The 5th. day.*

my God, I have put my trust  
in the: O let me not be con-  
founded, neither let mine e-  
nemies triumph over me.

2 For all they that hope  
in thee shall not be ashamed:  
but such as transgress with-  
out a cause shall be put to  
confusion.

3 Shew me thy ways, O  
Lord: and teach me thy  
paths.

4 Lead me forth in thy  
truth, and learn me: for thou  
art the God of my salvation;  
in thee hath been my hope  
all the day long.

5 Call to remembrance, O  
Lord, thy tender mercies:  
and thy loving-kindnesses,  
which have been ever of old.

6 O remember not the  
sins and offences of my youth:  
but according to thy mercy  
think thou upon me, O Lord,  
for thy goodness.

7 Gracious and righteous  
is the Lord: therefore will he  
teach sinners in the way.

8 Them that are meek shall  
he guide in judgment: and  
such as are gentle, them shall  
he learn his way.

9 All the paths of the  
Lord are mercy and truth:  
unto such as keep his cove-  
nant, and his testimonies.

10 For thy Name's sake,  
O Lord: be merciful unto  
my sin, for it is great.

11 What man is he that  
feareth the Lord: him shall  
he teach in the way that he  
shall choose.

12 His soul shall dwell at  
ease: and his seed shall in-  
herit the land.

13 The secret of the Lord  
is among them that fear him:  
and he will shew them his  
covenant.

14 Mine eyes are ever  
looking unto the Lord: for  
he shall pluck my feet out  
of the net.

15 Turn thee unto me,  
and have mercy upon me:  
for I am desolate and in mi-  
sery.

16 The sorrows of my  
heart are enlarged: O bring  
thou me out of my troubles.

17 Look upon my adver-  
sity, and misery: and forgive  
me all my sin.

18 Consider mine enemies,  
how many they are: and they  
bear a tyrannous hate against  
me.

19 O keep my soul, and  
deliver me: let me not be  
confounded, for I have put  
my trust in thee.

20 Let perfectness and  
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*The 4th. day.*

P S A L M S.

*The 4th. day.*

righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Ifrael, O God : out of all his troubles.

Pfal. 26. *Judica me, Domine.*

**B**E thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

No. 14.

9 O shut not up my soul with the finners : nor my life with the blood thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

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### EVENING PRAYER.

Pfal. 27. *Dominus illuminatio.*

**T**HE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes came upon me, to eat up my flesh : they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all

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*The 5th. day.*

P S A L M S.

*The 5th. day.*

the days of my life, to behold  
the fair beauty of the Lord,  
and to visit his temple.

5 For in the time of trouble  
he shall hide me in his  
tabernacle: yea, in the secret  
place of his dwelling shall he  
hide me, and set me up upon  
a rock of stone.

6 And now shall he lift  
up mine head: above mine  
enemies round about me.

7 Therefore will I offer  
in his dwelling an oblation  
with great gladness: I will  
sing, and speak praises unto  
the Lord.

8 Hearken unto my voice,  
O Lord, when I cry unto  
thee: have mercy upon me,  
and hear me.

9 My heart hath talked  
of thee; Seek ye my face:  
Thy face, Lord, will I seek.

10 O hide not thou thy  
face from me: nor cast thy  
servant away in displeasure.

11 Thou hast been my suc-  
cour: leave me not, neither  
forsake me, O God of my  
salvation.

12 When my father and  
my mother forsake me: the  
Lord taketh me up.

13 Teach me thy way, O  
Lord: and lead me in the  
right way, because of mine  
enemies.

14 Deliver me not over  
into the will of mine adver-  
saries: for there are false wit-  
nesses risen up against me,  
and such as speak wrong.

15 I should utterly have  
fainted: but that I believe  
verily to see the goodness of  
the Lord in the land of the  
living.

16 O carry thou the Lord's  
leisure: be strong, and he  
shall comfort thine heart;  
and put thou thy trust in the  
Lord.

*Psal. 28. Ad te, Domine.*

**U**NTO thee will I cry,  
O Lord, my strength:

think no scorn of me, lest if  
thou make as though thou  
hearest not, I become like  
them that go down into the  
pit.

2 Hear the voice of my  
humble petitions, when I cry  
unto thee: when I hold up  
my hands towards the mercy-  
seat of thy holy temple.

3 O pluck me not away,  
neither destroy me with the  
ungodly and wicked doers:  
which speak friendly to their  
neighbours, but imagine mis-  
chief in their hearts.

4 Reward them according  
to their deeds: and according  
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P S A L M S.

*The 5th. day.*

to the wickedness of their own inventions;

5 Recompenſe them after the work of their hands : pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield; my heart hath truſted in him, and I am helped : therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength : and he is the wholeſome deſence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance : feed them, and ſet them up for ever.

*Pſal. 29. Afferte Domino.*

**B**RING unto the Lord, O ye mighty, bring young rams unto the Lord : aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name : worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf : Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord ſhaketh the wildernels : yea, the Lord ſhaketh the wildernels of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes : in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people : the Lord ſhall give his people the bleſſing of peace.



*The 6th. day.*

PSALMS.

*The 6th. day.*

MORNING PRAYER.

Psal. 30. *Exaltabo te, Domine.*

**I** Will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hadst made my hill to strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in

my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Psal. 31. *In te Domine, speravi.*

**I**N thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me,

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into

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*The 6th. day.*

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness : yea, my soul, and my body.

11 For my life is waxen old with heaviness : and my years with mourning

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten,

as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitely speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou



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*The 6th. day.*

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou hearest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

### EVENING PRAYER.

*Psal 32. Beati, quorum.*

**B**lessed is he, whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for

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*The 6th. day.*

for the ungodly : but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

*Psal. 33. Exultate, juſti.*

**R**Ejoice in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praise the Lord with harp: ſing praises unto him with the lute, and instrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praises luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep as in a treaſure-houſe.

8 Let all the earth fear the

Lord : ſtand in awe of him, all ye that dwell in the world.

9 For he ſpake, and it was done: he commanded and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought : and maketh the devices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The counſel of the Lord ſhall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whoſe God is the Lord Jehovah : and bleſſed are the ſolk that he hath choſen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He ſaſhioneth all the hearts of them : and underſtandeth all their works.

15 There is no King that can be ſaved by the multitude of an hoſt : neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man : neither ſhall he deliver any man



man by his great strength.

17 Behold the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy.

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

*Psal. 34. Benedicam Domino.*

**I** Will always give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and

the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste and see how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would sail in good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance

brance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.



### MORNING PRAYER.

\* Psal. 35. *Judica me, Domine.*

**P**LEAD thou my cause, O Lord, with them that strive with me : and fight

thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself : that he

\* In this Psalm David implores the assistance of God against his enemies, whole malice, injustice, ingratitude and cruelty he describes ; asserting at the same time that he was causelessly perse-

cuted, as his behaviour towards them was innocent and friendly ; but he prophesies their ruin, and blesseth God for the deliverance expected from the divine power and goodness ; hence we may



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may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heedily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea,

learn, that good men are under the care of God's providence, which is their sure dependence in time of trouble, while the wicked are liable to suffer both here and hereafter ; but we must carefully distinguish the spirit of the Metrical dispen-

the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O

sation from that of the Gospel, as this obliges us to pray for our enemies instead of wishing them evil ; whereas the law of Moses countenanced the contrary, lest the Israelites should mingle with other nations and fall into idolatry.

Lord :

Lord : hold not thy tongue  
then ; go not far from me, O  
Lord.

23 Awake, and stand up  
to judge my quarrel : avenge  
thou my cause, my God, and  
my Lord.

24 Judge me, O Lord my  
God, according to thy righte-  
ousness : and let them not  
triumph over me.

25 Let them not say in  
their heart, There, there, so  
would we have it: neither let  
them say, We have devoured  
him.

26 Let them be put to  
confusion and shame together  
that rejoice at my trouble :  
let them be clothed with re-  
buke and dishonour that  
boast themselves against me.

27 Let them be glad and  
rejoice that favour my righte-  
ous dealing : yea, let them  
say alway, Blessed be the  
Lord, who hath pleasure in  
the prosperity of his servant.

28 And as for my tongue,  
it shall be talking of thy  
righteousness : and of thy  
praise all the day long.

\* David here describes the impious  
behaviour of wicked men, and shews,  
that the righteous are quite opposite to  
them, both in sentiments and actions,

\* Psal. 36. *Dixit iniquus.*

**M**Y heart sheweth me  
the wickedness of the  
ungodly : that there is no  
fear of God before his eyes.

2 For he flattereth himself  
in his own sight : until his  
abominable sin be found out.

3 The words of his mouth  
are unrighteous, and full of  
deceit : he hath left off to  
behave himself wisely and to  
do good.

4 He imagineth mischief  
upon his bed, and hath set  
himself in no good way : nei-  
ther doth he abhor any thing  
that is evil.

5 Thy mercy, O Lord,  
reacheth unto the heavens :  
and thy faithfulness unto the  
clouds.

6 Thy righteousness stand-  
eth like the strong moun-  
tains : thy judgements are  
like the great deep.

7 Thou, Lord, shalt save  
both man and beast ; How  
excellent is thy mercy, O  
God : and the children of  
men shall put their trust un-  
der the shadow of thy wings.

adoring the justice of God, and magni-  
fying his great goodness in the works of  
creation, and the appointed means of  
reformation.



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8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

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### EVENING PRAYER.

† Psal. 37. *Noli emulari.*

**R**et not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and he withered even as the green herb.

† The design of this Psalm is to prevent us from either being surprized or envious at the prosperity of the wicked, though we may have the common lot of good men to be persecuted ; setting

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 I leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after

before us the prospect of deliverance, which sooner or later, may be expected from God's goodness and justice, by such as bear their troubles with patience ; while wicked men are in their turn called

his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go thro' their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their

inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Tho' he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

called to a strict account, and suffer the dreadful consequence of their sins. This Psalm is highly instructive, urging us, by many powerful motives, with great

variety of solid arguments, to fear God, to trust in him, to avoid evil, to do well, and especially to be patient under sufferings.



*The 7th. day.*

P S A L M S.

*The 8th. day.*

26 The righteous is ever merciful and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly ; but they are preferred for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee that thou shalt possess the land : when

the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

\*\*\*\*\*  
MORNING PRAYER.

\* Psal. 38. *Domine, ne in furore.*

**P**UT me not to rebuke, O Lord, in thine anger :

\* This is a devout Prayer, wherein David beseeches the Lord not to punish

him according to his deserts ; complaining of the depth of his suffering ; being alarmed

neither chasten me in thy heavy displeasure ;

2 For thine arrows stick fast in me : and thy hand presseth me fore.

3 There is no health in my flesh because of thy displeasure : neither is there any rest in my bones by reason of my sin ;

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : thro' my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and

alarmed with the guilt of his sins, forsaken by his friends, and persecuted by his enemies ; but he gives evident tokens of his humility, piety, and trust in God's promises ; whence we may infer, that good men may be reduced to great

the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

traits, both by persecution and a humble sense of those sins, to which it may be ascribed as a just punishment, though it is inflicted merely at the instigation of false friends or open enemies.



*The 8th. day.*

P S A L M S.

*The 8th. day.*

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Hasten thee to help me : O Lord God of my salvation.

\* *Psalm 39. Dixi, Custodiam.*

**I** Said, I will take heed to my ways : that I offend not in my tongue ;

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

\* Here David sets forth the good resolution which he had made to avoid rash and inconsiderate expressions, or envy at the prosperity of wicked men. This resolution he kept, till such time as he had thoroughly considered the shortness of life and vanity of human enjoyments, which he looks upon as the

4 My heart was hot within me ; and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away

general consequence of sin, asking pardon for his own sins, and submitting to the common lot of mortality. A doctrine truly excellent, and proper to inculcate on a sick-bed or at a funeral ; hence then it is frequently read at the burial service, and one more edifying could not have been selected.

from

*The 8th. day.*

P S A L M S:

*The 8th. day.*

from me : I am even consumed by means of thy heavy hand.

12 When, thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence and be no more seen.

\* Psal. 40. *Expetans expectavi..*

**I** Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the

\* David here blesses God for the deliverances and favours which he had experienced in the course of providence, devoting himself to his service, and declaring, that it was by submission to the will of God, rather than by sacrifices, that he hoped for future favour and acceptance; hence we may learn, to wait patiently for God's tender mercies, to

No. 14.

mire and clay : and set my feet upon the rock, and ordered my going.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lyes.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldst not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not

praise him for what mercies we have already experienced, to set a just value upon them, and to shew our gratitude by a zeal for his service, in which we are to regard humility of heart more than the pomp of ceremonies : Inasmuch as obedience is more acceptable to the Lord than sacrifice, or any other outward act of devotion whatever.

U u

required :



*The 8th. day.*

P S A L M S.

*The 8th. day.*

required : then said I, Lo, I come;

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy

\* We find a blessing is more immediately promised here, to those who are pitiful, charitable, and ready to assist the poor, the widow, the orphan or stranger: The comforts are feelingly set forth;

pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

### EVENING PRAYER.

\* Psal. 41. *Beatus qui intelligit.*

**B**lessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

which these will experience in any private misfortune or public calamity, and on a sick bed. On the other hand, the Psalmist describes his own hard case while his enemies insulted him in the midst

*The 8th. day.*

P S A L M S.

*The 8th. day.*

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself ; and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own fa-

midst of his misfortunes, wishing his death, and judging that he was unworthy of pity, calling his sins in his teeth, but overlooking his humility, piety and love of his country, as well as the religious observance of public worship, for which he was so remarkably eminent ; but such characters have generally been envied and traduced in all ages and countries.

miliar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

\* Psal. 42. *Quemadmodum.*

Like as the heart desireth  
the water-brooks : so  
longeth my soul after thee,  
O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to

\* The subject of this and the following Psalm are much the same ; wherein David describes the lively sorrow he felt when he was deprived of the opportunities which others enjoyed in public worship, by the persecutions of his enemies. We have likewise his ardent wishes, to have this privilege restored, to the end, that he might serve God acceptably ; In the mean time he represents the inward

U u 2

conflicts



appear before the presence of God?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of

conflicts which he experienced on that account, and how he overcame the temptations to despondency, by trusting in the divine assistance ; hence we may learn, to set a just value on the blessing of religious liberty, as thereby we are protected in the free use of those sacred duties which we owe to God in public,

the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies, that trouble me, cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

as our father. We learn also by David's example, to comfort ourselves by Prayer, Faith, and Meditation, when they are interrupted, either by sickness, or any public communion ; when the wicked have gotten the upper hand, to the total abolishment of all order, and the grief of good men,

*The 8th. day.*

P S A L M S.

*The 9th. day.*

*Psalm 43. Judica me, Deus*

**G**IVE sentence with me;  
O God, and defend

my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling;

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

\* This Psalm was composed at a time when the people of Israel were under affliction, where mention is made of their former deliverances: from whence they expect, that God would again interress himself in their national troubles. From the whole Psalm, we may observe, that the former prosperity of a nation should be attributed to God, and that this

MORNING PRAYER.

\* Psalm 44. *Deus, attribus.*

**W**E have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession thro' their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my king, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in

should be acknowledged in the time of public calamities: As also, that these should be attributed to the national sins, which in fact produce them, whereof confusion should be made. And in the mean time, people should cherish a rational expectation of the divine assistance, in proportion as their repentance is real, and their case deplorable.

my



*The 9th. day.*

P S A L M S.

*The 9th. day.*

my bow : it is not my sword  
that shall help me.

8 But it is thou that savest  
us from our enemies : and  
puttest them to confusion that  
hate us.

9 We make our boast of  
God all day long : and will  
praise thy Name for ever.

10 But now thou art far  
off, and puttest us to confu-  
sion:and goest not forth with  
our armies.

11 Thou makest us to turn  
our backs upon our enemies:  
so that they which hate us  
spoil our goods.

12 Thou lettest us be eat-  
en up like sheep : and hast  
scattered us among the hea-  
then.

13 Thou sellest thy people  
for nought : and takest no  
money for them.

14 Thou makest us to be  
rebuked of our neighbours :  
to be laughed to scorn, and  
had in derision of them that  
are round about us.

15 Thou makest us to be  
a by-word among the hea-  
then : and that the people  
shake their heads at us.

16 My confusion is daily  
before me : and the shame of  
my face hath covered me;

17 For the voice of the

landerer and blasphemer :  
for the enemy and avenger.

18 And though all this be  
come upon us, yet do we not  
forget thee : nor behave our-  
selves frowardly in thy cove-  
nant.

19 Our heart is not turn-  
ed back : neither our steps  
gone out of thy way.

20 No, not when thou hast  
smitten us into the place of  
dragons : and covered us with  
the shadow of death.

21 If we have forgotten  
the Name of our God, and  
holden up our hands to any  
strange God : shall not God  
search it out? for he knoweth  
the very secrets of the heart.

22 For thy sake also are  
we killed all the day long :  
and are counted as sheep ap-  
pointed to be slain.

23 Up, Lord, why sleep-  
est thou : awake, and be not  
absent from us for ever.

24 Wherefore hidest thou  
thy face : and forgettest our  
misery and trouble?

25 For our soul is brought  
low, even unto the dust : our  
bellycleaveth unto the ground.

26 Arise, and help us : and  
deliver us for thy mercies  
sake.

Psalm.

\* Psal. 45. *Eruſtauit cor meum.*

**M**Y heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird me with thy ſword upon my thigh, O thou moſt mighty : according to thy worſhip and renown.

5 Good luck have thou with thine honour : ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee : even in the miſt among the king's enemies.

7 Thy ſeat, O God, endureth for ever : the ſcepter of thy kingdom is a right ſcepter.

8 Thou haſt loved righte-

ouſneſs, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 All thy garments ſmell of myrrh, aloes, and caſſia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand did ſtand the queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear : forget alſo thine own people, and thy father's houſe.

12 So ſhall the king have pleaſure in thy beauty : for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift : like as the rich alſo among the people ſhall make their ſupplications before thee.

14 The king's daughter is all glorious within : her clothing is of wrought gold.

\* This Psalm was a Nuptial Song upon the Marriage of King Solomon. containing a deſcription of the glory of that prince and of his ſair conſort ; but it is ſo written, as to contain a prophetic deſcription of Chriſt's glorious king-

dom, with the union between him and the ſaiſtful ; this St. Paul teaches in the fiſt chapter of the Hebrews, where he quotes part of this Psalm, and applies it to our Saviour.



*The 9th. day.*

P S A L M S.

*The 9th. day.*

15 She shall be brought unto the king in a raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the king's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee world without end.

\* Psal. 46. *Deus noster refugium.*

**G**OD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear though the earth be moved : and though the hills be carried into the midst of the sea ;

3 Though the Waters thereof rage and swell : and though the mountains shake at the tempest of the same.

\* This is a Psalm of Thanksgiving for the divine assistance granted to Israel, when they had been attacked by several nations at once ; and we may learn from it, that the faithful should ascribe glory

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his Voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knapeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

to God upon the defeat of any strong confederacy against them, always depending on his providence and rejoicing in his holy protection.

EVEN-

*The 9th. day.*

P S A L M S.

*The 9th. day.*

EVENING PRAYER.

§ Psal. 47. *Omnes gentes,  
plaudite.*

**C**lap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of

§ Here David exhorts all the dwellers upon earth to praise God in consideration of his great majesty and power. More particularly he insists, that the Lord, who had taken the Israelites under his immediate protection, was the supreme governor of the world, to whom all people should submit themselves without reserve ; but we must consider, when we read this Psalm, that the privileges peculiar to the Israelites were only granted as a foundation and ground work of the Gospel ; wherefore the Psalm, in its compleat sense, points to Christ's ascen-

No. 15.

all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

\* Psal. 48. *Magnus Dominus.*

**G**reat is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side like the city of the great king ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

sion and glorious kingdom, with the calling of the Gentiles to enjoy the privileges of the Gospel, and that future happiness, which is the consequence of putting its excellent precepts in practice.

\* This Psalm was composed on occasion of a deliverance which God had granted to Jerusalem ; where it is represented how God had defeated the counsels and dissolved the confederacies of kings who had assaulted that city, the strength of which the Psalmist describes, and considers God as the protector of his people.

X X

4 They



*The 9th. day.*

P S A I M S.

*The 9th. day.*

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts ; in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of thy righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses :

that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

\* Psal. 49. *Audite hec, omnes.*

**O** Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : or make any agreement unto God for him ;

\* This is a Psalm of Instruction and Doctrine ; wherein is shewn, by several considerations, that the happiness of a man does not consist in worldly riches or honour, and therefore we ought not to

set our hearts upon them, nor envy such as possess them ; but put our trust in the Lord only, who can make up to us in future happiness, the deficiency of temporal enjoyments.

*The 9th. day.*

P S A L M S.

*The 10th. day.*

8 For it cost more to re-  
deem their souls : so that he  
must let that alone for ever ;

9 Yea, tho' he live long :  
and see not the grave.

10 For he seeth that wise  
men also die, and perish to-  
gether : as well as the igno-  
rant and foolish, and leave  
their riches for other ;

11 And yet they think  
that their houses shall conti-  
nue for ever : and that their  
dwelling-places shall endure  
from one generation to ano-  
ther, and call the lands after  
their own names.

12 Nevertheless, man will  
not abide in honour : seeing  
he may be compared unto the  
beasts that perish ; this is the  
way of them.

13 This is their foolish-  
ness : and their posterity  
praise their saying.

14 They lie in the hell  
like sheep, death gnaweth  
upon them, and the righteous  
shall have dominion over  
them in the morning : their  
beauty shall consume in the  
sepulchre out of their dwell-  
ing.

\* This is a most sublime and pom-  
pous description of the Last Judgement,  
where the Lord is introduced as pro-  
nouncing the final sentence on the wick-  
ed, and the acquittal of good men ;

15 But God hath delivered  
my soul from the place of  
hell : for he shall receive me.

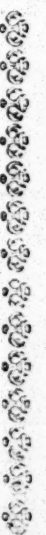
16 Be not thou afraid,  
though one be made rich :  
or if the glory of his house  
be increased ;

17 For he shall carry no-  
thing away with him when  
he dieth : neither shall his  
pomp follow him.

18 For while he lived, he  
counted himself an happy  
man : and so long as thou do-  
est well unto thyself, men  
will speak good of thee.

19 He shall follow the  
generation of his fathers : and  
shall never see light.

20 Man being in honour,  
hath no understanding : but  
is compared unto the beasts  
that perish.



### MORNING PRAYER.

\* Pſal. 50. *Deus deorum.*

THE Lord, even the most  
mighty God hath spo-  
ken : and called the world,  
from the rising up of the sun  
unto the going down thereof.

herein the rectitude of his proceeding  
is asserted, and the insufficiency of sacri-  
fices and external worship to procure sal-  
vation ; urging, that his true service  
consists in righteousness, gratitude and  
sincerity.

X x 2



*The 10th. day.*

PSALM S.

*The 10th. day.*

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my faints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt-offerings : because they were not always before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

sincerity. He then severely reproveth all kinds of hypocrisy, obduracy, adultery, theft, and uncharitableness, and in general, such crimes as are manifest breaches of the Ten Commandments ; denouncing vengeance against those who are guilty of them, notwithstanding his long

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bull's flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most high ;

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto

forbearance and mercy ; matters which are of the utmost consequence ; and therefore all have occasion seriously and frequently to reflect upon them, that they may escape the terrible effects of such a conduct.

him :

*The 10th. day.*

P S A L M S.

*The 10th. day.*

him : and hast been partaker  
with the adulterers.

19 Thou hast let thy  
mouth speak wickedness : and  
with thy tongue thou hast  
set forth deceit.

20 Thou fastest, and spak-  
kest against thy brother : yea,  
and hast slandered thine own  
mother's son.

21 These things hast thou  
done, and I held my tongue ;  
and thou thoughtest wicked-  
ly, that I am even such a one  
as thyself : but I will re-  
prove thee, and set before  
thee the things that thou hast  
done.

22 O consider this, ye that  
forget God : lest I pluck you  
away, and there be none to  
deliver you.

23 Who so offereth me  
thanks and praise, he honour-  
eth me : and to him that or-  
dereth his conversation right,  
will I shew the salvation of  
God.

---

\* This is the Penitential Psalm which  
David made after his sinful commerce  
with Bathsheba, and the premeditated  
murder of Uriah, her husband ; wherein  
it is observable, that his humility was as  
great as his crime was heinous ; and, that  
though his grief for the bad example  
which he had set to the people, forces  
him, with strong cries and earnest pray-  
ers, to cast himself wholly on the divine

\* Psal. 51. *Miserere mei,*  
*Deus.*

**H**AVE mercy upon me,  
**O** God, after thy great  
goodness : according to the  
multitude of thy mercies do  
away mine offences.

2 Wash me thoroughly  
from my wickedness : and  
cleanse me from my sin.

3 For I acknowledge my  
faults : and my sin is ever  
before me.

4 Against thee only have  
I sinned, and done this evil  
in thy sight : that thou  
mightest be justified in thy  
saying, and clear when thou  
art judged.

5 Behold, I was shapen in  
wickedness : and in sin hath  
my mother conceived me.

6 But lo, thou requirest  
truth in the inward parts :  
and shalt make me to under-  
stand wisdom secretly.

7 Thou shalt purge me  
with hyssop, and I shall be  
clean : thou shalt wash me,

---

mercy ; yet he never loses his confidence  
so far as to fall into despair, but rather  
promises to himself, that his peace with  
God will be made according to the sin-  
cerity of his repentance, that others sin-  
ners might be encouraged, by his exam-  
ple, to return to their duty ; concluding  
with a petition for the good of Jerusalem  
and his own nation in general.

and



and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and establish me with thy free spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it

\* David here exclaims against the behaviour of Doeg the Edomite, who had exasperated Saul against him, when he was forced to fly for his life, causing the death of a great many priests, because

thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

\* Psal. 52. *Quid gloriaris?*

**W**HY boastest thou thyself, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

he was relieved on his journey by Abimeleck. See the whole transaction in the 22d chapter of the first Book of Samuel.

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6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

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### EVENING PRAYER.

\* Psal. 53. *Dixit insipiens.*

**T**HE foolish body hath said in his heart: There is no God.

---

\* The complaint here made by the Psalmist, of the impiety practised by the men of his age, agrees with what we see in our times; where but too few worship God with sincerity, and many live as if they believed there was no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 I then should Jacob re-

---

We ought therefore to meditate upon this the more seriously, that we may avoid being corrupted, and likewise hope for better times, according to God's gracious promises.

joice :



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P S A L M S.

*The 10th. day.*

joyce : and Israel should be right glad.

§ Psal. 54. *Deus, in nomine.*

**S**AVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

\* Psal. 55. *Exaudi, Deus.*

**H**EAR my prayer, O God : and hide not thyself from my petition.

§ David being in great danger of falling into Saul's hands, when the Ziphites had informed against him, prays God to protect him, and purposes due returns of praise and gratitude. Hence we learn, that when our affairs seem to be most desperate, God will protect us,

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go

if we call upon him with a pure heart, and are as ready to express our gratitude for his mercies, and to discharge our duty, as to call upon him in extremity.

\* The subject of this Psalm is much the same as the foregoing; and we may learn, that good men may be persecuted without

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about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and

without cause, and find those their enemies they had looked upon as friends ; but, that however aggravated and bitter the injuries of deceitful men may be, a faithful God will never fail those who maintain their integrity, as David remarkably did, in regard to Saul, and firmly relying upon him, humbly and patiently wait his deliverance. We may

No. 15.

morning, and at noon-day, will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God that endureth for ever shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smother than oil, and yet be they very fwords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall forever.

24 And as for them : thou, O God, shalt bring them in-

likewise reflect here, how very excellent the Gospel Dispensation is ; which, instead of denouncing judgements, or seeking revenge (hard, very hard, to restrain under severe provocation) teaches us, that if we will be the children of God, we must do good to those that hate us, and pray for those that despitefully use and persecute us.

Y

to



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to the pit of destruction.

25 The blood-thirsty, and  
deceitful men shall not live  
out half their days : never-  
theless, my trust shall be in  
thee, O Lord.



### MORNING PRAYER.

\* Psal. 56. *Miserere mei,  
Deus.*

**B**E merciful unto me, O  
God, for man goeth a-  
bout to devour me: he is daily  
fighting and troubling me.

2 Mine enemies are daily  
in hand to swallow me up:  
for they be many that fight  
against me, O thou most  
High.

3 Nevertheless, though I  
am sometime afraid: yet put  
I my trust in thee.

4 I will praise God, because  
of his word : I have put my  
trust in God, and will not  
fear what flesh can do unto me.

5 They daily mistake my  
words: all that they imagine,  
is to do me evil.

6 They hold all together,  
and keep themselves close:

\* This is another Prayer of David's,  
when he was in danger of the Philistines  
at Gath, where he supplicates the divine  
help in that difficult strait to which  
Saul's resentment had driven him; but  
he accompanies his request with prayers

and mark my steps, when  
they lay wait for my soul.

7 Shall they escape for  
their wickedness : thou, O  
God, in thy displeasure shalt  
cast them down.

8 Thou tellest my fillings;  
put my tears into thy bottle:  
are not these things noted in  
thy book?

9 Whensoever I call upon  
thee, then shall mine ene-  
mies be put to flight: this I  
know, for God is on my side.

10 In God's word will I  
rejoice : in the Lord's word  
will I comfort me.

11 Yea, in God have I put  
my trust : I will not be afraid  
what man can do unto me.

12 Unto thee, O God, will  
I pay my vows : unto thee,  
will I give thanks.

13 For thou hast delivered  
my soul from death, and my  
feet from falling: that I may  
walk before God in the light  
of the living.

\* Psal. 57. *Miserere mei,  
Deus.*

**B**E merciful unto me, O  
God, be merciful unto

and thanksgivings, which shews the  
great trust he placed in God's mercy,  
and his gratitude for former deliverance.

\* Here we have David's Prayer in  
the Cave, when he hid himself from  
Saul, while he and his men encamped  
round

me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fix'd, O God, my heart is fix'd: I will sing,

round about it; where we see the very picture of his mind, seasoned with religion in the midst of danger, applying for help to God only, and breaking out into transports of praise and thanksgiving, on the comfortable prospect of deliverance; neither is it strange to find him in this frame of spirit, sparing his

and give praise.

9 Awake up, my glory: awake lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens: and thy glory above all the earth.

\* Psal. 58. *Si were utique.*

**A**RE your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men.

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward even from their mother's womb: as soon as they are born they go astray, and speak lies.

4 They are as venomous as

enemy, and returning good for evil, according to the precepts of the Gospel: seeing such a disposition will naturally lead men to imitate those divine attributes it celebrates.

\* David here inveighs against the practices of wicked judges and corrupt counsellors.



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the poison of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, (O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

counsellors, describing their impiety and obstinacy in evil, foretelling their sudden destruction in such a signal manner, that good men should ascribe it to God's particular providence, and rejoice in their overthrow, as a plain indication of the divine justice; which may be a proper subject of reflection for those who are in public offices, because it teaches them

\* Psalm 59. *Eripe me de inimicis.*

**D**eliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about thro' the city.

7 Behold, they speak with their mouth, and swords are

the necessity of administering strict justice to their inferiors, and wholesome advice to their superiors, on pain of exposing themselves to God's particular judgments.

\* David being in danger from the persons sent by Saul to kill him in his own house, composed this Psalm; where-  
in

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in their lips : for who doth hear?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

in he represents the great danger he was in, and comforts himself with the prospect of a speedy deliverance, while God should make a terrible example of his enemies, which he prays may quickly happen to them; but we are carefully to distinguish between the spirit of the Jewish religion and that of the Gospel, which absolutely forbids us to curse our enemies, and remember that David,

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

\* Psal. 60. *Deus repulisti nos.*

**O** God, thou hast cast us out and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof ; for it shaketh.

3 Thou hast shewed thy

considering himself as appointed to reign over God's chosen people, counts his enemies the enemies of the Lord, whom it was lawful to curse according to the Mosaic Dispensation.

\* This Psalm was composed on account of a repulse which the Israelites had received just before, in an engagement with the Edomites, where their

want



people heavy things : thou  
hast given us a drink of dead-  
ly wine.

4 Thou hast given a token  
for such as fear thee : that  
they may triumph because of  
the truth.

5 Therefore were thy be-  
loved delivered : help me  
with thy right hand, and  
hear me.

6 God hath spoken in his  
holiness, I will rejoice and di-  
vide Sichem : and mete out  
the valley of Succoth.

7 Gilead is mine, and Ma-  
nasses is mine : Ephraim also  
is the strength of my head ;  
Judah is my law-giver ;

8 Moab is my wash-pot ;  
over Edom will I cast out my  
shoe : Philistia, be thou glad  
of me.

9 Who will lead me into  
the strong city : who will  
bring me into Edom ?

10 Hast not thou cast us  
out, O God : Wilt not thou,  
O God, go out with our  
hofs ?

want of succels is ascribed to God's dis-  
pleasure ; but David encourages the peo-  
ple to trust in the Lord, and prophecies  
succels to their future operations, descri-  
bing at the same time, the strength of  
the Edomites ; and imploring the divine  
assistance. The whole Psalm breathes  
a noble spirit of piety and a singular love

11 O be thou our help in  
trouble : for vain is the help  
of man.

12 Through God will we  
do great acts : for it is he that  
shall tread down our enemies.

\* Psal. 61. *Exaudi, Deus.*

**H**EAR my crying, O God :  
give ear unto my prayer.

2 From the ends of the  
earth will I call upon thee :  
when my heart is in heavi-  
ness.

3 O set me up upon the  
rock that is higher than I :  
for thou hast been my hope,  
and a strong tower for me a-  
gainst the enemy.

4 I will dwell in thy ta-  
bernacle for ever : and my  
trust shall be under the co-  
vering of thy wings.

5 For thou, O Lord, hast  
heard my desires : and hast  
given an heritage unto those  
that fear thy Name.

6 Thou shalt grant the  
King a long life : that his years  
may endure throughout all  
generations.

of the author's country ; and the air of  
military enthusiasm, which runs through-  
out this composition, make it upon the  
whole, one of the sublimest pieces of an-  
tiquity.

\* This is a psalm of prayer and con-  
solation ; where David implores the di-  
vine assistance and expresses a grateful  
sense

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7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

\*\*\*\*\*

MORNING PRAYER.

\* Psal. 62. *Nonne Deo?*

**M**Y soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

sense of God's favour ; in both which respects all religious persons may join with the Psalmist, as they are seldom without something to exercise their patience ; and at the same time they ought never

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him always, ye people : pour out your hearts before him : for God is our hope.

9 As for the children of men they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery ; give not your selves unto vanity : if riches increase set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

to quit their hopes of God's assistance, or the prospect of that true pleasure resulting from a religious and well spent life.

\* Here we learn by David's example,



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\* *Pfal. 63. Deus, Deus meus.*

**O** God, thou art my God :  
early will I seek thee.

2 My soul thirsteth for  
thee, my flesh also longeth  
after thee, in a barren and dry  
land where no water is.

3 Thus have I looked for  
thee in holiness: that I might  
behold thy power and glory.

4 For thy loving-kindness  
is better than the life itself:  
my lips shall praise thee.

5 As long as I live will I  
magnify thee on this manner:  
and lift up my hands in thy  
Name.

6 My soul shall be satisfied  
even as it were with marrow  
and fatness: when my mouth  
praiseth thee with joyful lips.

7 Have I not remembered  
thee in my bed : and thought  
upon thee when I was waking?

8 Because thou hast been  
my helper : therefore under

the shadow of thy wings will  
I rejoice.

9 My soul hangeth upon  
thee : thy right hand hath  
upholden me.

10 These also that seek the  
hurt of my soul : they shall  
go under the earth.

11 Let them fall upon the  
edge of the sword : that they  
may be a portion for foxes.

12 But the King shall re-  
joice in God; all they also  
that swear by him shall be  
commended : for the mouth  
of them that speak lies shall  
be stopped.

† *Pfal. 64. Exaudi, Deus.*

**H**EAR my voice, O God,  
in my prayer : preserve  
my life from fear of the enemy.

2 Hide me from the ga-  
thering together of the pro-  
ward : and from the insurrec-  
tion of wicked doers;

ple, that the means of securing rational  
pleasure and tranquillity is to trust in  
God only, and fear nothing that man  
can do unto us. We learn also the vanity  
of relying on the favour of great men,  
the uncertain opinions of the populace,  
the perishing riches of this world ; for  
God is represented here as judging man-  
kind according to their works, and not  
regarding these distinctions, otherwise  
than as they are made a good use of by  
their possessors.

\* This is another of David's compo-  
sitions, when he was persecuted by Saul,

and constrained to tarry in the wilder-  
nesses of Judah ; where the want of all  
necessaries does not trouble him so much  
as the want of religious communion  
with his countrymen as usual ; which  
should teach us to set a just value on the  
religious freedom enjoyed by these na-  
tions, humbly beseeching God, that we may  
never forfeit that inestimable blessing, by  
our own negligence, ingratitude, or im-  
piety.

† The crafty contrivances of wicked  
men to carry on their designs and sup-  
plant the good, are here very particu-  
larly

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares; and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: inso-much that who so seeth them, shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceive that it is his work.

larly described, at the same time that God's power and providence are extended to counteract them, and even turn their schemes to their own destruction, in such a remarkable manner, that it may rather be ascribed to God's distributive justice, than the ordinary course of things.

\* David celebrates God's praises in No. 15.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

### EVENING PRAYER.

\* Psal. 65. *Te decet hymnus.*

**T**HOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou choolest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all

this Psalm, both for the spiritual and temporal blessings which the Israelites enjoyed; where we have a sublime and elegant description of the divine attributes, setting forth more particularly the wonderful works of his goodness, mercy, power, and providence, which are visible in the structure of the earth and the sea, with the ample provision made thereby,

Z Z



*The 12th day.*

PSALMS.

*The 12th day.*

the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and bledest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little vallies thereof : thou makest it soft with the drops of rain, and bledest the increase of it.

12 Thou crownest the year

with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

† Psal. 66. *Jubilate Deo.*

**O** BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into

thereby, to sustain both man and the inferior creatures.

† This is an exhortation to praise the power of the Lord, as it was manifested in the deliverance of his people from the tyranny of the Egyptians, and other calamities, which happened to them.

The Psalmist then praises God for the particular favours he had received, and calls upon all good men to join him, that they may learn, after his example, to trust in God, and serve him with religious veneration.

dry

dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever, his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us like as silver is tried.

10 Thou broughtest us in to the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee

† The use which we ought to make of this Psalm, is to consider the divine blessing as the root and source of all good, whether temporal or spiritual, which have a tendency to make us truly happy : therefore we should praise God

fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats

14 O come hither, and hearken, all ye that fear God and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

† Psal. 67. *Deus miseratur.*

**G**OD be merciful unto us, and bleis us : and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

for his goodness, and pray for his blessing, not only on ourselves but all mankind, that they may be enlightened with this saving knowledge, and magnify the Lord for his continual mercies.



*The 13th day.*

P S A L M S.

*The 13th day.*

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.



### MORNING PRAYER.

\* Psal. 68 *Exurgat Deus.*

**L**ET God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax

melteeth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity ; but letteth the runagates continue in scarcenels.

7 O God, when thou wentest forth before the peo-

\* David here taking the hint from that passage in Numbers x. verse 35 where the first words of this Psalm were sung before the ark in procession, gives a noble specimen of the Hebrew poetry, which disdaining the shackles of metre or successive narration, celebrates the acts of Jehovah ; leading Israel through the desert, and scattering their enemies before them, till they were peaceably settled in the Land of Promise. The pomp and majesty of the Mosaiical ceremonies is then described, as they were afterwards established in the Temple,

which David gave directions for building ; at the same time, the whole Psalm is admirably contrived to set forth the triumph of the first christians over their persecutors, the wonderful progress of the Gospel, and the future glory of Christ's kingdom : And all this in a style the most elevated possible ; the diction is bold, the expressions highly figurative, one continued train of metaphors bursts upon the mind like so many flashes of lightning, awful, unexpected, but truly interesting, and admirably suited to the grandeur of the subject.

ple :

*The 13th day.*

P S A L M S.

*The 13th day.*

ple: when thou wentest thro' the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshed it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were distressed: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high

hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Babel: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of



of thy dogs may be red thro' the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The fingers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Mo-rians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord.

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

### EVENING PRAYER.

† Psal. 69. *Salvum me fac.*

**S**AVE me, O God : for the waters are come in even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight

† Here David describes his extraordinary affliction, and prays for deliverance.

He teaches us, that though the righteous may be overwhelmed with affliction,

*The 13th day.*

PSALM S.

*The 13th day.*

saileth me for waiting so long  
upon my God.

4 They that hate me without a cause, are more than the Hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

affliction, so as to be almost without hope, they still call upon God, and praise him for help they are sure to receive from his goodness ; that the faithful are often exposed to contempt, because of their zeal for the glory of God, which they bear with patience. We should also consider, when David denounces curses on his enemies, that he

10 I wept and chaffened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me

speaks as a prophet. The Apostles apply to Christ several things in this Psalm ; particularly his zeal for the house of God, and some circumstances of his passion ; as the contempt to which he was exposed, the gall and vinegar offered him on the cross, and the fatal end of Judas.

according



according to the multitude of  
thy mercies.

18 And hide not thy face  
from thy servant, for I am in  
trouble : O haste thee and  
hear me.

19 Draw nigh unto my  
soul, and save it : O deliver  
me because of mine enemies.

20 Thou hast made known  
reproof, my shame, and my  
dishonour : mine adversaries  
are all in thy sight.

21 Thy rebuke hath bro-  
ken my heart ; I am full of  
heaviness : I looked for some  
to have pity on me, but there  
was no man, neither found I  
any to comfort me.

22 They gave me gall to  
eat : and when I was thirsty  
they gave me vinegar to  
drink.

23 Let their table be made  
a snare to take themselves  
withal : and let the things  
that should have been for  
their wealth, be unto them  
an occasion of falling.

24 Let their eyes be blind-  
ed, that they see not : and  
ever bow thou down their  
backs.

25 Pour out thine indig-  
nation upon them : and let  
thy wrathful displeasure take  
hold of them.

26 Let their habitation be  
void : and no man to dwell  
in their tents.

27 For they persecute him  
whom thou hast smitten : and  
they talk how they may vex  
them whom thou hast wound-  
ed.

28 Let them fall from one  
wickedness to another : and  
not come into thy righteous-  
ness.

29 Let them be wiped out  
of the book of the living :  
and not be written among  
the righteous.

30 As for me, when I am  
poor and in heaviness : thy  
help, O God, shall lift me  
up.

31 I will praise the name  
of God with a song : and  
magnify it with thanksgiv-  
ing.

32 This also shall please  
the Lord : better than a bul-  
lock that hath horns and hoofs.

33 The humble shall con-  
sider this and be glad : seek  
ye after God, and your soul  
shall live.

34 For the Lord heareth  
the poor : and despiseth not  
his prisoners.

35 Let heaven and earth  
praise him : the sea, and all  
that moveth therein.

*The 13th day.*

P S A L M S.

*The 14th day.*

36 For God will save Sion, and build the cities of Judah : that men may dwell there and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

\* Psal. 70. *Deus in adiutorium.*

**H**ASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor, and in misery : haste thee unto me, O God.

\* This Psalm teaches us, that God comes to the help of such as are unjustly persecuted ; that the hope of good men in their troubles is never in vain ; that all such shall have reason to rejoice, and celebrate God's mercy in their deliverance.

No. 16.

6 Thou art my helper and my redeemer : O Lord make no long tarrying.

\*\*\*\*\*

### MORNING PRAYER.

† Psalm 71. *In te, Domine, speravi.*

**I**N thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me in thy righteousness ; incline thine ear unto me, and save me.

2 Bethou my stronghold, whereunto I may alway resort : thou hast promised to help me ; for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man ;

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I

† David seems to have wrote this Psalm in his old age, and in all probability upon the rebellion of his son Absalom ; where he implores the giving assistance which he had experienced in his youth, complaining of his enemies ; and being assured that God will protect him,

A a a



according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee and hear me.

19 Draw nigh unto my soul, and save it : O deliver me because of mine enemies.

20 Thou hast made known reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

*The 13th day.*

P S A L M S.

*The 14th day.*

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4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I

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A a a



*The 14th day.*

P S A L M S.

*The 14th day.*

was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

him, he is filled with an holy extacy, vowing to blefs and praise the Lord forever. Hence we may learn to trust in God in our extremity, even in old age ; when we seem to grow burthenfome to ourselves or others, we should remember

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee !

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and com-

the blessings of youth, health, strength, &c. and shew our gratitude for them, by cheerfully submitting to the unavoidable weakness incident to age, as well as the contempt to which it is liable.

forted

forted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

\* Psal. 72. *Deus, judicium.*

**G**IVE the king thy judgments, O God : and thy righteousness unto the king's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharvis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

\* This Psalm was composed upon Solomon's Coronation ; it consists of Vows to God, and Prayers, that the young Prince might be endued with wisdom and righteousness. We have here likewise a description of the glory and extent of Solomon's kingdom, and the

happiness of his subjects, wherein the glorious kingdom of Christ is alluded to ; and we may observe, that both that and every other species of government, have their true foundation, in justice, wisdom, clemency, and piety.



*The 14th day.*

PSALMS.

*The 14th day.*

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him ; and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things.

† This Psalm is ascribed to the prophet Alaph, who having observed the prosperity of the wicked, and the calamities which often threaten the faithful, was tempted to have denied a just pro-

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen.

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EVENING PRAYER.

† Psal. 73. *Quam bonus Israel !*

**T**Ruly God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipped.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and over-whelmed with cruelty.

7 Their eyes swell with

---

vidence ; but after having considered the matter more attentively, he was enabled to make this conclusion ; that the prosperity of the wicked exposed them to presumption, ingratitude, and final perdition :

*The 14th day.*

P S A L M S.

*The 14th day.*

fatness : and they do even  
what they lust.

8 They corrupt other, and  
speak of wicked blasphemy :  
their talking is against the  
most High.

9 For they stretch forth  
their mouth unto the heaven :  
and their tongue goeth thro'  
the world.

10 Therefore fall the peo-  
ple unto them : and thereout  
suck they nosmall advantage.

11 Tush, say they, how  
should God perceive it : is  
there knowledge in the most  
High?

12 Lo, these are the un-  
godly, these prosper in the  
world, and these have riches  
in possession : and I said,  
Then have I cleansed my  
heart in vain, and washed my  
hands in innocency.

13 All the day long have  
I been punished : and cha-  
stened every morning.

14 Yea, and I had almost  
said even as they : but lo,  
then I should have condemn-  
ed the generation of thy chil-  
dren.

perdition ; whence he concluded, that  
true happiness consisted in cleaving to  
the Lord only. Thus we are taught how  
to resist two very dangerous temptations  
to evil ; namely, envy at the prosperity

15 Then thought I to un-  
derstand this : but it was too  
hard for me ;

16 Until I went into the  
sanctuary of God : then un-  
derstood I the end of these  
men ;

17 Namely, how thou dost  
set them in slippery places :  
and castest them down and  
destroyest them.

18 O how suddenly do  
they consume : perish, and  
come to a fearful end !

19 Yea, even like as a  
dream when one awaketh :  
so shalt thou make their  
image to vanish out of the  
city.

20 Thus my heart was  
grieved : and it went even  
through my reins.

21 So foolish was I, and  
ignorant : even as it were a  
beast before thee.

22 Nevertheless, I am al-  
way by thee : for thou hast  
holden me by my right hand.

23 Thou shalt guide me  
with thy counsel : and after  
that receive me with glory.

24 Whom have I in hea-

of others, and a distrust of God's mer-  
cies. This we are enabled to do, by  
practising the contrary virtues of reli-  
gion, chearfulness, and holy confidence  
in the power of the Almighty.

VEN



ven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

\* Psal. 74. *Ut quid Deus?*

**O** God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

\* This Psalm of Asaph's was composed on occasion of the destruction of the Temple of Jerusalem, and the captivity of God's people, the Chaldeans ; wherein they are introduced as representing before Almighty God their un-

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work ;

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling place of thy Name even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall

parallelled distress ; imploring his immediate assistance, and comforting themselves with the consideration of his omnipotence, and the deliverances they had formerly experienced.

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the adversary do this dishonest : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my king of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smorest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked

ed : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.



### MORNING PRAYER.

\* Psal. 75. *Confitebimur tibi.*

UNTIL thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so

\* Alaph in the person of David here praises God, who, after so many troubles had established him in his kingdom ; he vows to govern it well and suppress the

wicked ; he shews likewise, that God is the supreme governor, exalting some and debasing others, punishing the wicked and protecting the good, according to the



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nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn ;

6 Set not up your horn on high : and speak not with a stiff neck ;

7 For promotion cometh neither from the east nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

the ends propoted in his righteous providence. Hereby we are taught, that the Lord establishes kings, and gives peace to their respective dominions ; that it is the duty of magistrates to exercise justice, to restrain the proud, to protect the innocent, and in the execution of their offices, to consider, that they will be assuredly called to a strict account for their conduct.

\* This, which is called a Psalm of Asaph, was either composed by him, by David, or some other holy Prophet, and committed to Asaph or his posterity,

10 As for the dregs thereof : all the ungodly of the earth shall drink them and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

\* Psal. 76. *Notus in Judæa.*

**I**N Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Zion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands

it being usual to put the parent's name for his children. We have a magnificent description of the power which God displayed in behalf of the Israelites when they were assaulted by powerful enemies ; from whence we may conclude, that he is, and ever will be, the protector of his church ; and therefore we need not fear either the malice or power of our enemies. The consideration of this ought to excite our gratitude, and calls for our best resolutions to praise and serve him with sincerity.

were

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were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou, art to be feared : and who may stand in thy sight, when thou art angry ?

8 Thou didst cause thy judgment to be heard from heaven : the earth trembled and was still.

9 When God arose to judgment : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall restrain the spirit of princes : and is wonderful among the kings of the earth.

\* Psal. 77. *Voce mea ad Do-*

*minum.*

**I** Will cry unto God with my voice : even unto God

will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated.

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 And I said, It is mine

\* This Psalm. composed on account of the Babylonish captivity, or some other sore and long calamity, is particular.

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Early adapted to the case of religious persons in affliction ; and herein we see that good men are sometimes in a state of

B b b



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own infirmity : but I will remember the years of the right hand of the most highest

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved and shook withal.

of despondency and anguish of mind, having great conflicts in themselves, inasmuch, that it seems as if God had forsaken them : but they conquer their temptation, by considering the greatness of God's mercy, the humbels of his

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

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### EVENING PRAYER.

\* Psal. 78. *Attendite popule.*

**H**EAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded

promises, and the former expedience of his comfort and protection.

\* This is an historical Psalm, in which we have an abridgment of the favours which God had granted to Israel ; where, their murmuring, their idolatries,

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our fore-fathers to teach their children;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that let not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

tries, and other national sins, are enumerated, with the punishments which they had drawn down upon them, till the narrative ends with the establishment of David on the throne, according to God's appointment. Hence we may apply what was writ for the instruction

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt ; even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night thro' with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most highlest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock

of Israel to our own times ; and learn in general, to preserve the memory of those blessings and punishments which have happened to our ancestors, with the manifold interpositions of providence in preserving our religious and civil liberties, by the present happy establishment.

B b b 2 indeed,



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indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angel's food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and thro' his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the stand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat and were well filled ; for he gave them their own desire : they

were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they fought him : and turned them early and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would

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would not suffer his whole  
displeasure to arise.

40 For he considered that  
they were but flesh : and that  
they were even a wind that  
passeth away, and cometh  
not again.

41 Many a time did they  
provoke him in the wilder-  
ness : and grieved him in the  
desert.

42 They turned back, and  
tempted God : and moved  
the Holy One in Israel.

43 They thought not of  
his hand : and of the day  
when he delivered them from  
the hand of the enemy ;

44 How he had wrought  
his miracles in Egypt : and  
his wonders in the field of  
Zoan.

45 He turned their waters  
into blood : so that they  
might not drink of the rivers.

46 He sent lice among  
them, and devoured them up :  
and frogs to destroy them.

47 He gave their fruit un-  
to the caterpillar : and their  
labour under the grass-hop-  
per.

48 He destroyed their vines  
with hail-stones : and their  
mulberry-trees with the frost.

49 He smote their cattle  
also with hail-stones : and

their flocks with hot thun-  
der-bolts.

50 He cast upon them the  
furiouness of his wrath, an-  
ger, displeasure, and trouble :  
and sent evil angels among  
them.

51 He made a way to his  
indignation, and spared not  
their soul from death : but  
gave their life over to the  
pestilence ;

52 And smote all the first-  
born in Egypt : the most prin-  
cipal and mightiest in the  
dwellings of Ham.

53 But as for his own peo-  
ple, he led them forth like  
sheep : and carried them in  
the wilderness like a flock.

54 He brought them out  
safely, that they should not  
fear : and over-whelmed their  
enemies with the sea.

55 And brought them with-  
in the borders of his sanctua-  
ry : even to his mountain,  
which he purchased with his  
right hand.

56 He cast out the heathen  
also before them : caused their  
land to be divided among  
them for an heritage, and  
made the tribes of Israel to  
dwell in their tents.

57 So they tempted and  
displeased the most high  
God :



God : and kept not his testimonies,

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

\* Alaph complains in this Psalm, that the heathen had destroyed the city and temple of Jerusalem ; the people are

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.



# MORNING PRAYER.

\* Psal. 79. *Deus, venerunt.*

**O** God, the heathen are come into thine inheritance : thy holy temple have

here introduced beseeching the Lord to have compassion on them, and to recompence their enemies according to the blasphemies

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they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we

are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servant's blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will always be shewing forth thy praise from generation to generation.

blasphemies which they had uttered against him, and the cruelty inflicted on their nation. Hence we may learn, that God did not spare those to whom he had committed his true worship, when their national crimes required exemplary punishment; we may likewise conclude,

that it will be our own case, whenever we deserve to lose those civil or religious blessings which have been often endangered by our impiety, but are hitherto preserved to convince us of God's long-suffering, and excite us to repentance.



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\* Psal. 80. *Qui regis Israel.*

**H**EAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that fittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beast of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold and visit this vine ;

15 And the place of the vine-yard that thy right hand hath planted : and the branch

\* This seems to be the Lamentation of the Ten Tribes which composed the kingdom of Israel, as the former seems appropriated to the case of the other two who composed that of Judah ; in other respects the purport of both is the same, expostulating with God upon their national calamities, acknowledging their sins, and praying for deliverance. There

is moreover in this last Psalm a fine allegory, describing the former prosperity of Israel, and the lamentable state of hardship, dependency, and misery, to which they were reduced by their captivity, with an aspiration that God would raise up the Messiah, as the national deliverer whom they all expected.

that

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that thou madest so strong for thy self.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

\* Psal. 81 *Exultate Deo.*

**S**ING ye merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a sta-

tute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me.

10 There shall no strange God be in thee : neither shalt thou worship any other God.

11 I am the Lord thy God who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up un-

\* This Psalm was composed to praise God in the Feasts which the Jews celebrated : wherein God is introduced as speaking to the people, and reproving them for their breaches of this law ; but

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he expostulates with them upon their ingratitude, and exhorts them to his commandments, that he may continue them in their privileges, and shower down his blessings upon them.

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to



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to their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found lyars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stoney rock should I have satisfied thee.

### EVENING PRAYER.

† Psal. 82. *Deus Setit.*

**G**OD standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgement: and ac-

cept the persons of the ungodly.

3 Defend the poor and fatherless: see that such as are in need and necessary have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

\* Psal. 83. *Deus, quis similis?*

**H**OLD not thy tongue, O God, keep not still

friendless from such as would oppress them, as they must certainly render a strict account of their actions.

\* The Israelites here represent their apprehension of an invasion, putting up their joint petitions for a speedy deliverance. Thus we see it is no new thing for such nations as retain the true worship of God to have formidable combinations of their neighbours against them; but the prophet

† This is a grave Reasonfrance, directed to magistrates and judges, exhorting them to administer impartial justice, from the consideration that they were but mortal men themselves, whom God will judge according to their works; a declaration, which all in authority ought seriously to consider, and render true judgement to every one; above all things they ought to protect the weak and

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silence : refrain not thyself,  
O God.

2 For lo, thine enemies  
make a murmuring : and  
they that hate thee have lift  
up their head.

3 They have imagined craftily  
against thy people : and  
taken counsel against thy se-  
cret ones.

4 They have said, Come,  
and let us root them out, that  
they be no more a people :  
and that the name of Israel  
may be no more in remem-  
brance.

5 For they have cast their  
heads together with one con-  
sent : and are confederate a-  
gainst thee;

6 The tabernacles of the  
Edomites and the Ishmaelites :  
the Moabites and Hagarens ;

7 Gebal, and Ammon, and  
Amalek : the Philistines, with  
them that dwell at Tyre.

8 Assur also is joined with  
them : and have holpen the  
children of Lot.

9 But do thou to them as  
unto the Madianites : unto  
Sisera, and unto Jabin at the  
brook of Kifon ;

10 Who perished at Endor :  
and became as the dung of  
the earth.

11 Make them and their  
princes like Oreb and Zeb :  
yea, make all their princes  
like as Zeba and Salmanna ;

12 Who say, Let us take  
to ourselves : the houses of  
God in possession.

13 O my God, make them  
like unto a wheel : and as the  
 stubble before the wind ;

14 Like as the fire that  
burneth up the wood : and  
as the flame that consumeth  
the mountains.

15 Persecute them even  
so with thy tempest : and  
make them afraid with thy  
storm.

16 Make their faces asha-  
med, O Lord, that they may  
seek thy Name.

17 Let them be confound-  
ed and vexed evermore and  
more : let them be put to  
shame, and perish.

18 And they shall know,  
that thou whose name is  
Jehovah : art only the most  
Highest over all the earth.

prophet points out earnest prayer and a  
reliance upon the divine protection, as

the best means for the righteous to suc-  
ceed in their endeavours to defeat them.



\* Pſal. 84. *Quam dilecta!*

**O** How amiable are thy dwellings : thou Lord of hoſts !

2 My ſoul hath a deſire and longing to enter into the courts of the Lord : my heart and my fleſh rejoice in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young : even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe : they will be alway praizing thee.

5 Bleſſed is the man whoſe ſtrength is in thee : in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well : and the pools are filled with water.

7 They will go from ſtrength to ſtrength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts,

hear my prayer : hearken, O God of Jacob.

9 Behold, O God our deſender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thouſand.

11 I had rather be a door-keeper in the houſe of my God : than to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence : the Lord will give grace and worſhip ; and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts : bleſſed is the man that putteth his truſt in thee.

† Pſal. 85. *Benedixiſti, Domine.*

**L**ORD, thou art become gracious unto thy land : thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people : and covered all their ſins.

\* The Pſalmiſt having been deprived of opportunity to attend the worſhip of God in public, expreſſes his fervent deſire to join in it again. He then celebrates the happineſs of thoſe who can viſit the temple at all times, and declares that he would prefer that convenience before all other advantages in the

world : A lively picture this of the religious diſpoſition of a Jew ; and what ſhould excite us to omit no favourable opportunity of joining in Chriſtian Communion, as that is the ſubſtance of thoſe ceremonies to which the Pſalmiſt maniſeſts ſo much affection.

† The Iſraelites in this Pſalm thank God

*The 16th day.*

P S A L M S.

*The 17th day.*

3 Thou hast taken away  
all thy displeasure : and turn-  
ed thyself from thy wrathful  
indignation.

4 Turn us then, O God  
our Saviour : and let thine  
anger cease from us.

5 Wilt thou be displeased  
at us for ever : and wilt thou  
stretch out thy wrath from  
one generation to another ?

6 Wilt thou not turn a-  
gain, and quicken us : that  
thy people may rejoice in  
thee ?

7 Shew us thy mercy, O  
Lord : and grant us thy sal-  
vation.

8 I will hearken what the  
Lord God will say concerning  
me : for he shall speak peace  
unto his people, and to his  
saints that they turn not again.

9 For his salvation is nigh  
them that fear him : that  
glory may dwell in our land.

10 Mercy and truth are

met together : righteousness  
and peace have kissed each  
other.

11 Truth shall flourish out  
of the earth : and righteous-  
ness hath looked down from  
heaven.

12 Yea, the Lord shall  
shew loving-kindness : and  
our land shall give her in-  
crease.

13 Righteousness shall go  
before him : and he shall  
direct his going in the way.

\*\*\*\*\*

#### MORNING PRAYER.

\* *Psal. 86. Inclina, Domine.*

**B**OW down thine ear, O  
Lord, and hear me :  
for I am poor and in misery.

2 Preserve thou my soul,  
for I am holy : my God, save  
thy servant that putteth his  
trust in thee.

3 Be merciful unto me, O

God for having been delivered from some  
great calamity, probably from the Ba-  
bylonish captivity, and pray to have  
their deliverance completed. Hence  
we learn, that when God punishes his  
people for their sins, it is in order to re-  
claim them, and that his deliverance is  
always near those who obey his laws,  
upon whom he will assuredly bestow his  
best blessings, both temporal and spiri-  
tual.

\* David being in great distress, begs  
of God, above all things, that he may

know, fear, and obey him, and also,  
that he may be delivered from his ene-  
mies, according to his gracious promises;  
hence we learn to call upon God in as-  
sistance and distress, firmly confiding in  
his goodness and power, which are al-  
ways exerted for those who put their  
trust in him ; that we should pray to  
God for grace to walk in his ways, and  
that we should glorify his holy name,  
acknowledging that he is always ready  
to shew favour to those that serve him.

Lord :



*The 17th day.*

P S A L M S.

*The 17th day.*

Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 Forthou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my

heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

† Psal. 87. *Fundamenta eius.*

**H**ER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

† This Psalm, which was composed after the building of the temple, describes the glory of Jerusalem and the church of God, and foretells that all

nations should admire and with to partake of the happiness of God's people. Herein is also pointed out the glory of the christian church, and that the most distant

*The 17th day.*

PSALMS.

*The 17th day.*

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported, that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people that he was born there.

7 The fingers also and trumpeters shall rehearse : all my fresh spring shall be in thee.

\* *Psal. 88. Domine Deus.*

Lord God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of

distant nations should become worshippers of the true God ; a happiness which we ourselves enjoy, and for which we ought to return continual thanks to God.

\* The Psalmist seems here to be in the deepest distress, and almost in a state of despair, on account of the violence and duration of his sufferings and the

trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darknels, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

errors with which he was agitated, complaining that God did not hear his prayer. This may convince those that fear God, when deeply afflicted, that the saints have undergone the like trials ; and therefore they should pray to him for relief, and patiently wait for his consolation, which he will not fail to give them in due time.



*The 17th day.*

P S A L M S.

*The 17th day.*

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and

† The Psalmist here describes the majesty, power, and goodness of God, in delivering the children of Israel out of Egypt, and the promise made with David to establish his throne, both in his person and in his posterity. He represents the calamitous state of the kingdom of Judah at that time, and implures the compassion of the Lord. This should excite all christians to declare the

compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

### EVENING PRAYER.

† Psal. 89. *Misericordias*

*Domini.*

**M**Y song shall be always of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant.

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

power and faithfulness of God in the creation, in the government of the world, and the wonderful things he has done for his church ; and it also shews, that God protects kings and nations while they continue faithful to him ; that he withdraws his protection when they disobey his commandments ; and that he chastises them in order to bring them back to their duty.

*The 17th day.*

P S A L M S.

*The 17th day.*

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds that shall be compared unto the Lord?

7 And what is he among the Gods : that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty No. 17.

arm : strong is thy hand, and high is thy right hand

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy one of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

D d d

24 I



24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgments ;

32 If they brake my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I

not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord,

*The 17th day.*

P S A L M S.

*The 18th day.*

# MORNING PRAYER.

\* Psal. 90. *Domine, refugium.*

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou swearst unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Where with thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: Praised be the Lord for evermore. Amen, and Amen.

\* Moses, in this Prayer, describes the vanities and miseries of human life, acknowledges that the sins of the Israelites had occasioned God's displeasure against them, beseeches him to give his people grace to make a good use of his corrections, and to consider the vanities of this life, and prays for the return of God's favour, and that he would be pacified towards them. This Prayer was composed when abundance of the Israelites died in the wilderness, in conse-

**L**ORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the

quence of God's declaration, that all who went out of Egypt, above the age of twenty, should die in the wilderness. We may learn hence, that life is at best but short, that the miseries of it are the consequences of sin, that we should therefore learn to be wise, and fear God, and also aspire to that immortality which is prepared by Jesus Christ our Lord, for all who by patient continuance in well-doing endeavour to attain it.



evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be

gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

† Psal. 91. *Qui habitat.*

**W**Hoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee

† We have in this Psalm a lively representation of the happiness and safety which those good people enjoy who continue in a course of duty, under the divine protection, so as to obtain the signal favour of being under a particular providence, by the instrumentality of God's

holy angels. The whole Psalm is applied to Christ and his Apostles, who having the joint interests of superstition and worldly grandeur to encounter, had a larger share of the divine assistance for their comfort and support in time of danger.

*The 18th day.*

P S A L M S.

*The 18th day.*

from the snare of the hunter:  
and from the noisom pesti-  
lence.

4 He shall defend thee  
under his wings, and thou  
shalt be safe under his fea-  
thers : his faithfulness and  
truth shall be thy shield and  
buckler.

5 Thou shalt not be afraid  
for any terror by night : nor  
for the arrow that flieth by  
day ;

6 For the pestilence that  
walketh in darknets : nor for  
the sickness that destroyeth  
in the noon-day.

7 A thousand shall fall be-  
side thee, and ten thousand  
at thy right hand : but it  
shall not come nigh thee.

8 Yea, with thine eyes  
shalt thou behold : and see  
the reward of the ungodly.

9 For thou, Lord, art my  
hope : thou hast set thine  
house of defence very high.

10 There shall no evil  
happen unto thee : neither  
shall any plague come nigh  
thy dwelling.

\* This Psalm was composed for the  
Sabbath-day ; where the marvellous  
works of God are celebrated with great  
zeal and holy joy, the wise conduct of  
his providence is then set forth, by  
shewing, that though the wicked pro-  
per for a while, they are punished at

11 For he shall give his  
angels charge over thee : to  
keep thee in all thy ways.

12 They shall bear thee in  
their hands : that thou hurt  
not thy foot against a stone.

13 Thou shalt go upon  
the lion and adder: the young  
lion and the dragon shalt  
thou tread under thy feet.

14 Because he hath set his  
love upon me, therefore will  
I deliver him : I will set him  
up, because he hath known  
my Name.

15 He shall call upon me,  
and I will hear him : yea, I  
am with him in trouble, I  
will deliver him, and bring  
him to honour.

16 With long life will I  
satisfy him : and shew him  
my salvation.

\* Psal. 92. *Bonum est con-  
fiteri.*

**I**T is a good thing to give  
thanks unto the Lord :  
and to sing praises unto thy  
Name, O most Highest ;

2 To tell of thy loving-

kindness ; whereas the righteous are finally  
happy. In those instances, we may  
confirm the Psalmist's observations by  
our own experience ; hence drawing ef-  
fectual motives for patience and resigna-  
tion to the will of Almighty God.

kindness



kindness early in the morning : and of thy truth in the night season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep !

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an

unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear the desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

## EVENING PRAYER.

\* Psa. 93. *Dominus regnavit.*

**T**HE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

\* This is a brief but magnificent Song of Praise, in which the Psalmist celebrates God's power, greatness, and supremacy over all things ; wherein the

kingdom of the Messiah is alluded to, with the great purity, solidity, and piety of the Gospel precepts.

*The 18th day.*

PSALMS.

*The 18th day.*

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

† Psal. 94. *Deus ultionum.*

Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph.

4 How long shall wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man

† In this Psalm the Israelites are introduced complaining of the terrible straits to which they were reduced by the cruelty of their enemies, whose impiety, intolerance, and blasphemies, are enumerated ; but the prophet adores the wisdom and goodness of God in this national visitation, foretelling the deliverance of the righteous and destruction of

the wicked. Hence we may perceive, that it is no new thing for bad men to oppress and tyrannize over the good, to breach impious and atheistical tenets in support of their violent proceedings, till they become terrible examples of God's judgements ; while the patience, forbearance, and perseverance of the righteous are finally rewarded.

whom



*The 18th day.*

PSALMS.

*The 19th day.*

whom thou chastenest, O Lord: and teachest him in thy law;

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Until righteous turn again unto Judgement: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the fool of

wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

\*\*\*\*\*

### MORNING PRAYER.

\* Psal. 95. *Venite exultemus.*

**O** Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the

\* The dreadful examples here referred to in the Old Testament, should lead us, who enjoy a more perfect Dispensation in that of the New, to be continually upon our guard, lest we neglect the means of salvation which are day by day offered to us therein; above all things remem-

bering, that the rest here spoken of is chiefly applicable to Christians, of which the temporary rest of Israel in Canaan was but a figure, as the author to the Hebrews has sufficiently proved in the third and fourth chapters of that Epistle.

corners

*The 19th day.*

P S A L M S.

*The 19th day.*

corners of the earth : and the strength of the hills is his also.

5 The sea is his and he made it : and his hands prepared the dry land.

6 O come let us worship and fall down : and kneel before the Lord our maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

\* *Psal. 96. Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord, the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be

\* This Psalm invites all nations, tongues, and people, to bless, call upon,

No. 17.

and worship the Lord as the Only True God ; to celebrate his power, and cheer-  
E e e fully



moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

† Psal. 97. *Dominus regnavit.*

**T**HE Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

fully submit themselves to his righteous government; wherein the kingdom of Christ is plainly alluded to, and that righteousness, peace, and happiness, described in which it will consist.

† This Psalm, as well as the following, is a pompous description of God's omnipotence, majesty, and the glory of

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it and rejoiced: and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preterveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a

his kingdom; to which is added a prophecy of the downfall of idolatry, sin, and superstition; and likewise an exhortation to the faithful, that they would rejoice in those advantages which the establishment of Christ's kingdom would procure for them, both here and hereafter.

*The 19th day.*

PSALM 5.

*The 19th day.*

light for the righteous : and joyful gladness for such as are true-hearted.

1 2 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

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### EVENING PRAYER.

\* Psal. 98. *Cantate Domino.*

**O** Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands :

sing, rejoice, and give thanks. 6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and flawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

† Psal. 99. *Dominus regnavit.*

**T**HE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

\* This Psalm is a striking exhortation to praise God ; where the author has some signal deliverance of the Israelites more immediately in view ; but the redemption of mankind, the promulgation of the Gospel, and the final establishment of Christ's kingdom, are sublimely treated of, in a bold and figurative style, which is both very comprehensive and highly poetical ; particularly

larly the latter part, where all nature is represented as bursting out into a song of Triumph on the approach of the general Judgment, which cannot fail to impress on our minds a most grand idea of that important event.

† The Psalmist here celebrates the glory and goodness of God for the deliverance wrought in behalf of Israel, in establishing his kingdom among  
the



*The 19th day.*

P S A L M S.

*The 19th day.*

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgment, thou hast prepared equity : thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou hearest them, O Lord our God : thou forgettest them, O God, and punishest their own inventions  
9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

---

them, where particular mention is made of the mercies shewn to that people in the time of Moses, Aaron, and Samuel. Hence we learn, that it is the duty of every one to commemorate particular blessings, in which, we of these kingdoms, are not a little interessed, as we owe the existence of our civil and religious liberties to many signal interpositions of divine providence.

+ We have here an invitation to all mankind, of every denomination, to

+ Psal. 100. *Jubilate Deo.*

**O** Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

\* Psal. 101. *Miser ricordiam.*

**M**y song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness !

---

join in the praises of Almighty God as their Creator and preserver, and to celebrate the riches of his goodness, truth, and mercy, with joyful hearts, gratefully remembering, and cheerfully acknowledging their whole dependence on his fatherly care and providence.

\* The royal Psalmist here makes a religious vow to govern the people committed to his care with uprightness, and more especially to discourage bad men, granting to the good all the protection

*The 19th day.*

PSALM S.

*The 20th day.*

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whofo privily slandereth his neighbour : him will I destroy.

7 Whofo hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whofo leaith a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all

in his power : An excellent mirror this ; wherein man illustrates may see and understand the duties pertaining to their office, as well as a good pattern for family government.

\* This is a Prayer for the captive Jew, in which they represent to God the desolation of Jerusalem and their deplorable state, beseeching him to re-

wicked doers from the city of the Lord.



### MORNING PRAYER.

\* Psal. 102. *Domine exaudi.*

**H**EAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a peccan in the wilderness : and like an owl that is in the desert.

establish them in their privileges, and professing an entire trust in his goodness. The whole Psalm may be very properly applied to the decay of christianity among us, and the hope which every good man entertains of its future revival, according to the promise of our Saviour ; to whom the author of the Epistle to the Hebrews applies the concluding verses of this Psalm.



7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping.

10 And that, because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion : and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute : and desiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Zion : and his worship at Jerusalem;

22 When the people are gathered together : and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They

*The 20th day.*

P S A L M S.

*The 20th day.*

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment :

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

\* Psal. 103. *Benedic, anima*

*mea.*

**P**Raise the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making

thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not always be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful

\* This is one of the most excellent Songs of Thanksgiving in the whole Book of Psalms ; here David calls up every intellectual and rational faculty to praise God for his beneficence, more especially as it is displayed in the pardon of sin ; wherein the wonderful extent of

the divine mercy is set forth under a variety of strong imagery, sufficient to ravish the hearts of good men, on the contemplation of them, as well as to soften even the most obdurate sinner at the thought of having offended such boundless goodness.

unto



unto them that fear him.

14 For he knoweth where-  
of we are made : he remem-  
bereth that we are but dust.

15 The days of man are  
but as graſs : for he flourish-  
eth as a flower of the field.

16 For as ſoon as the wind  
goeth over it, it is gone : and  
the place thereof ſhall know  
it no more.

17 But the merciful good-  
neſs of the Lord endureth for  
ever and ever upon them that  
fear him : and his righteous-  
neſs upon children's children ;  
18 Even upon ſuch as keep  
his covenant : and think up-  
on his commandments to do  
them.

19 The Lord hath prepa-  
red his ſeat in heaven : and  
his kingdom ruleth over all.

20 O praife the Lord, ye  
angels of his, ye that excel  
in ſtrength : ye that fulfil his  
commandment, and hearken  
unto the voice of his words.

21 O praife the Lord, all  
ye his hoſts : ye ſervants of  
his, that do his pleaſure.

\* The Pſalmiſt here adores and cele-  
brates the greatneſs and goodneſs of  
God, which are manifeſted in the works  
of creation and providence, deſcribing  
in an admirable manner, the power and  
wiſdom by which he preſerves and go-  
vernſ to many creatures. Hence we

22 O ſpeak good of the  
Lord, all ye works of his,  
in all places of his domini-  
on : praife thou the Lord,  
O my ſoul.

### EVENING PRAYER.

\* Pſal. 104. *Benedic, anima  
mea.*

**P**RAISE the Lord, O my  
ſoul : O Lord my God,  
thou art become exceeding  
glorious, thou art clothed  
with majeſty and honour.

2 Thou deckeſt thy ſelf  
with light as it were with a  
garment : and ſpreadeſt out  
the heavens like a curtain.

3 Who layeth the beams  
of his chambers in the wa-  
ters : and maketh the clouds  
his chariot, and walketh up-  
on the wings of the wind.

4 He maketh his angels  
ſpirits : and his miniſters a  
flaming fire.

5 He laid the foundations  
of the earth : that it never  
ſhould move at any time.

6 Thou covereſt it with

may learn to conſider the marvellous  
works of the Almighty in the produc-  
tion and preſervation of all things, which  
may furniſh us at all times with motives  
for a firm truſt in his providence, and a  
grateful acknowledgment of his mercies.

the

*The 20th day.*

P S A I M S.

*The 20th day.*

the deep, like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grafs for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and

No. 17.

bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness, that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

F f f

26 There



*The 20th day.*

P S A L M S.

*The 21st day.*

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pasture therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

\* In this Psalm the Author excites the Israelites to celebrate God's power, goodness and faithfulness ; what he had done for their fathers, with an abstract of the multiplied mercies shewn to the patriarchs, and their deliverance out of Egypt, with the final settlement of Israel in the Land of Promise. We are hereby taught, that God always takes care of his faithful followers ; that in all times he has wrought great wonders for

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

\*\*\*\*\*

### MORNING PRAYER.

\* Psal. 105. *Confitemini Domino.*

Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name:

them. This should strengthen our belief, that he will do the same for us, if we are obedient to him, that he did for his Ancient People, and stir up our thankfulness for the peculiar blessings we enjoy as christians ; and as the mercies God shewed the Jews, were in order that they might observe his statutes, so his bestowing any favour upon us, is to engage our future obedience.

let

*The 21<sup>st</sup> day.*

P S A L M S.

*The 21<sup>st</sup> day.*

let the heart of them rejoice  
that seek the Lord.

4 Seek the Lord and his  
strength : seek his face ever-  
more.

5 Remember the marvel-  
lous works that he hath done:  
his wonders, and the judge-  
ments of his mouth;

6 O ye seed of Abraham  
his servant : ye children of  
Jacob his chosen.

7 He is the Lord our God:  
his judgements are in all the  
world:

8 He hath been alway  
mindful of his covenant and  
promise : that he made to a  
thousand generations;

9 Even the covenant that  
he made with Abraham : and  
the oath that he sware unto  
Isaac;

10 And appointed the same  
unto Jacob for a law : and  
to Israel, for an everlasting  
testament;

11 Saying, Unto thee will  
I give the land of Canaan :  
the lot of your inheritance;

12 When they were yet  
but a few of them : and they  
strangers in the land ;

13 What time as they  
went from one nation to ano-  
ther : from one kingdom to  
another people ;

14 He suffered no man to  
do them wrong : but repro-  
ved even kings for their sakes ;

15 Touch not mine anoint-  
ed : and do any prophets no  
harm.

16 Moreover, he called  
for a dearth upon the land :  
and destroyed all the provi-  
sion of bread.

17 But he had sent a man  
before them : even Joseph,  
who was sold to be a bond-  
servant ;

18 Whose feet they hurt  
in the flocks : the iron enter-  
ed into his soul.

19 Until the time came  
that his cause was known :  
the word of the Lord tried him.

20 The king sent and de-  
livered him : the prince of  
the people let him go free.

21 He made him lord also  
of his house : and ruler of  
all his substance ;

22 That he might inform  
his princes after his will :  
and teach his senators wis-  
dom.

23 Israel also came into  
Egypt : and Jacob was a  
stranger in the land of Ham.

24 And he increased his  
people exceedingly : and made  
them stronger than their ene-  
mies ;

F f f 2

25 Whole



25 Whose heart turned so that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and flew their fish.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grass-hoppers came, and caterpillers innumerable : and did eat up all the grass in their land, and devoured

the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen : and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his laws.

*The 2<sup>d</sup> day.*

PSALM S.

*The 2<sup>d</sup> day.*

EVENING PRAYER.

\* Psal. 106. *Confitemini Domino.*

○ Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that always keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the

sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel ;

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses

of God's goodness on their repentance : matters of great moment, whether we regard the immediate edification of the Jews for whom it was written, or even Christians, who ought to take warning by these examples.

also



also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness.

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes.

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them.

35 But were mingled among the heathen : and learned their works.

36 Inasmuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils.

37 And shed innocent blood,





*The 22d day.*

P S A L M S.

*The 22d day.*

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most High ;

12 He also brought down their heart thro' heaviness : they fell down, and there was none to help them.

are exemplified by instances of persons lost in uncultivated deserts ; of others in prison, or visited with sickness ; of others in great danger of perishing by storms at sea. Mention is also made of famines, droughts, public revolutions, &c. in all which the wisdom and justice of God are excellently displayed, and men are called upon to magnify God's goodness in all things : A very instructive and pious lesson, which the Psalmist

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and

concludes every wise man will learn by heart ; and it may be affirmed, that the more we reflect on what happens in the world, either to ourselves or others, so much the better we shall discern the finger of God in every occurrence, and be ready to cry out, *O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men !*

healed

*The 22d day.*

P S A L M S.

*The 22d day.*

healed them : and they were  
saved from their destruction.

21 O that men would there-  
fore praise the Lord for his  
goodness : and declare the  
wonders that he doeth for the  
children of men !

22 That they would offer  
unto him the sacrifice of  
thanksgiving : and tell out  
his works with gladness ?

23 They that go down to  
the sea in ships : and occupy  
their business in great waters ;

24 These men see the  
works of the Lord : and his  
wonders in the deep.

25 For at his word the  
stormy wind ariseth : which  
lifteth up the waves thereof.

26 They are carried up to  
the heaven, and down again  
to the deep : their soul melt-  
eth away because of the trou-  
ble.

27 They reel to and fro,  
and stagger like a drunken  
man : and are at their wits  
end.

28 So when they cry unto  
the Lord in their trouble :  
he delivereth them out of  
their distress.

29 For he maketh the  
storm to cease : so that the  
waves thereof are still

30 Then are they glad be-  
No. 18.

cause they are at rest : and so  
he bringeth them unto the  
haven where they would be.

31 O that men would  
therefore praise the Lord for  
his goodness : and declare the  
wonders that he doeth for the  
children of men !

32 That they would exalt  
him also in the congregation  
of the people : and praise him  
in the seat of the elders !

33 Who turneth the floods  
into a wilderness : and drieth  
up the water-springs.

34 A fruitful land maketh  
he barren : for the wick-  
edness of them that dwell  
therein.

35 Again, he maketh the  
wilderness a standing water :  
and water-springs of a dry  
ground.

36 And there he setteth  
the hungry : that they may  
build them a city to dwell  
in ;

37 That they may sow  
their land, and plant vine-  
yards : to yield them fruits of  
increase.

38 He blesteth them, so  
that they multiply exceed-  
ingly : and suffereth not their  
cattle to decrease.

39 And again, when they  
are diminished and brought low :  
G g g through



*The 22d day.*

PSALMS.

*The 22d day.*

through oppression, through  
any plague or trouble;

40 Though he suffer them  
to be evil entreated through  
tyrants : and let them wan-  
der out of the way in the  
wilderness;

41 Yet helpeth he the  
poor out of misery : and ma-  
keth him households like a  
flock of sheep.

42 The righteous will con-  
sider this and rejoice : and  
the mouth of all wickedness  
shall be stopped.

43 Who is wife will pon-  
der these things : and they  
shall understand the loving-  
kindness of the Lord.

EVENING PRAYER.

\* Psal. 108. *Paratum cor  
meum.*

O God, my heart is ready,  
my heart is ready : I  
will sing and give praise with  
the best member that I have.  
2 Awake, thou lute, and  
harp : I myself will awake  
right early.

3 I will give thanks unto  
thee, O Lord, among the

people : I will sing praises  
unto thee among the nati-  
ons.

4 For thy mercy is greater  
than the heavens : and thy  
truth reacheth unto the clouds.

5 Set up thyself, O God,  
above the heavens : and thy  
glory above all the earth.

6 That thy beloved may  
be delivered : let thy right  
hand save them, and hear  
thou me.

7 God hath spoken in his  
holiness : I will rejoice there-  
fore, and divide Sichem, and  
mete out the valley of Suc-  
coth.

8 Gilead is mine, and Ma-  
nasses is mine : Ephraim alio-  
is the strength of my head ;

9 Juda is my law-giver,  
Moab is my wash-pot : over  
Edom will I cast out my  
shoe, upon Philistia will I  
triumph.

10 Who will lead me into  
the strong city : and who  
will bring me into Edom ?

11 Hast not thou forsaken  
us, O God : and wilt not  
thou, O God, go forth with  
our hosts ?

\* The Psalmist here praises God with  
Great fervency, imploring his assistance,  
and promising himself, that the divine  
help will render him victorious over all  
his enemies ; but allowance is here to be

made for the different tempers of the  
Law and the Gospel, if David's zeal for  
the Jew with worship is proposed as a pa-  
tern to Christians.

*The 22d day.*

P S A L M S.

*The 22d day.*

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

\* Psal. 109. *Deus laudum.*

**H**Old not thy tongue, O God of my praise: for the mouth of the ungodly, yea the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good: and hated for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

\* Here David describes the malice and injustice of his enemies, and foretells their final ruin: where it must be observed, that a perverse use may be made of this Psalm, by supposing christians may be allowed to utter imprecations against their enemies; for besides, that this is contrary to the express words of our Saviour, we have this further reason

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

against such a practice, that David speaks in the quality of a prophet, foretelling rather than describing the destruction of his enemies; and we may observe, that even in his common practice he returned good for evil, sparing Saul's life when he was in his power, and blessing God that he was prevented from taking vengeance on Nabal.



14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet blest thou : and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a cloke.

29 As for me I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

*The 23d day.*

PSALMS.

*The 23d day.*

MORNING PRAYER.

\* Psal. 110. *Dixit Dominus.*

**T**HE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

<sup>2</sup> The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

<sup>3</sup> In the day of thy power shall the people offer thee freewill-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

<sup>4</sup> The Lord sware, and will not repent : Thou art a priest for ever after the order of Melchisedech.

<sup>5</sup> The Lord upon thy right hand: shall wound even kings in the day of his wrath.

<sup>6</sup> He shall judge among the heathen, he shall fill the

places with the dead bodies : and smite in sunder the heads over divers countries.

<sup>7</sup> He shall drink of the brook in the way : therefore shall he lift up his head.

† Psal. 111. *Confitebor tibi.*

**I** WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

<sup>2</sup> The works of the Lord are great : sought out of all them that have pleasure therein.

<sup>3</sup> His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

<sup>4</sup> The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

\* This Psalm is a sublime, prophetic description of Christ's exaltation, the glory and dignity of his kingly, prophetic, and priestly office, whereby he should establish an everlasting dispensation of peace and righteousness. Hence we may be led to meditate on the excellency of the Gospel, and pray, that God would fulfil his promise of hastening the kingdom of our Saviour, to the subduing all the enemies of that peace and righteousness which distinguish its divine establishment.

† This is a Song of Praise, wherein

the wonderful works of God are celebrated, more especially in the temporal and spiritual mercies which he had bestowed upon the people of Israel. Hereby we may be excited to praise God for our own national mercies, and stir up our acquaintance to this acknowledged duty by our example, after the manner of the Psalmist, always remembering that sound maxim, laid down as the sum and substance of David's experience; namely, *That the fear of God is the beginning of wisdom, and the practice of his commandments its perfection.*



*The 23d day.*

P S A L M S.

*The 23d day.*

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do hereafter ; the praise it endureth for ever.

\* Psal. 112. *Beatus vir.*

**B**lessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the genera-

\* The character and prosperity of a good man are set forth in this Psalm, with the temporal blessings attending a

tion of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad and given to the poor : and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the de-

right use of worldly substance, for the encouragement of liberal and beneficent actions.

fire

*The 23d day.*

P S A L M S.

*The 23d day.*

fire of the ungodly shall perish.

† Psal. 113. *Laudate, pueri.*

**P**raise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust: and lifteth up the poor out of the mire:

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren

woman to keep house : and to be a joyful mother of children.

### EVENING PRAYER.

\* Psal. 114. *In exitu Israel.*

**W**HEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills like young sheep ?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard

† The Psalmist here invites all the true worshippers of God to celebrate his praises, and composes a short Song on his wonderful attributes, particularly urging the extent of his greatness, goodness, and condescension.

\* Here is the sublime Ode, or Song of Triumph, composed on the wonderful

deliverance of Israel out of Egypt, their passage through the sea and over Jordan into the Promised Land. The grandeur of the style is equal to those events which it celebrates, and the imagery keeps rising till it ends in the boldest thought that ever was conceived.

rocks



*The 23d day.*

P S A L M S.

*The 23d day.*

rock into a standing water :  
and the flint-stone into a  
springing-well.

† Psal. 115. *Non nobis, Do-*  
*mine.*

**N**OT unto us, O Lord,  
not unto us, but unto  
thy Name give the praise :  
for thy loving mercy, and for  
thy truth's sake.

2 Wherefore shall the hea-  
then say : Where is now their  
God ?

3 As for our God, he is in  
heaven : he hath done what-  
soever pleased him.

4 Their idols are silver  
and gold : even the work of  
men's hands.

5 They have mouths and  
speak not : eyes have they  
and see not.

6 They have ears and hear  
not : noses have they and  
smell not.

7 They have hands and  
handle not, feet have they  
and walk not : neither speak  
they through their throat.

8 They that make them  
are like unto them : and so  
are all such as put their trust  
in them.

† Here David praises God for the  
national blessings and prosperity bestowed  
on the Israelites, inveighing against the  
folly of idolatry, and exposing the hea-  
thenish superstition, and setting forth the

9 But thou house of Israel,  
trust thou in the Lord : he is  
their succour and defence.

10 Ye house of Aaron, put  
your trust in the Lord : he is  
their helper and defender.

11 Ye that fear the Lord,  
put your trust in the Lord :  
he is their helper and de-  
fender.

12 The Lord hath been  
mindful of us, and he shall  
bless us : even he shall bless  
the house of Israel, he shall  
bless the house of Aaron.

13 He shall bless them that  
fear the Lord : both small and  
great.

14 The Lord shall increase  
you more and more : you  
and your children

15 Ye are the blessed of  
the Lord : who made heaven  
and earth.

16 All the whole heavens are  
the Lord's : the earth hath he  
given to the children of men.

17 The dead praise not thee,  
O Lord : neither all they that  
go down into silence.

18 But we will praise the  
Lord : from this time forth for  
evermore. Praise the Lord.

advantages enjoyed by worshippers of  
the true God, evermore resting on his  
protection, depending on his bounty,  
and remaining under his covenant.

MORN-

*The 24th day.*

PSALMS.

*The 24th day.*

# MORNING PRAYER.

\* Psal. 116. *Dilexi quoniam.*

**I** Am well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness: and I will call upon the name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery and he helped me.

7 I turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak; but I was fore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

\* This is one of the Psalms usually recited at the Churching of Women, and is a very good model for Thanksgiving in public or even in private, after a recovery from sickness or trouble of

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mind; it is likewise seasonable upon any change of circumstances for the better, when persons have suffered persecution, losses, or other sharp trials.

H h h

Psal.



*The 24th day.*

P S A L M S.

*The 24th day.*

\* Psal. 117. *Laudate Dominum.*

**O** Praise the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

† Psal. 118. *Confitemini Domino.*

**O** Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my deliverance upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord than to put any confidence in Princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of

\* This short exhortation to praise God, because of his goodness and mercy, as it is directed to all people, more especially relates to the times of the Gospel, wherein those gracious and benefit-

cent attributes are more immediately displayed.

† This is one of the Psalms which the Jews sung at their solemn feasts, where they rendered thanks for public blessings and

*The 24th day.*

P S A L M S.

*The 24th day.*

the righteous : the right hand  
of the Lord bringeth mighty  
things to pass.

16 The right hand of the  
Lord hath the pre-eminence:  
the right hand of the Lord  
bringeth mighty things to  
pass

17 I shall not die, but live:  
and declare the works of the  
Lord.

18 The Lord hath chast-  
ened and corrected me : but  
he hath not given me over  
unto death.

19 Open me the gates of  
righteousness : that I may go  
into them, and give thanks  
unto the Lord.

20 This is the gate of the  
Lord : the righteous shall en-  
ter into it.

21 I will thank thee, for  
thou hast heard me : and art  
become my salvation.

22 The same stone which  
the builders refused : is be-  
come the head stone in the  
corner.

23 This is the Lord's do-  
ing : and it is marvellous in  
our eyes.

24 This is the day which

and private mercies. The latter part of  
the Psalm is applied by our Saviour, to  
himself, as a famous prophecy of Christ's  
being rejected by the Jewish rulers.

the Lord hath made : we will  
rejoice and be glad in it.

25 Help me now, O Lord:  
O Lord, tend us now prof-  
perity.

26 Blessed be he that com-  
eth in the name of the Lord:  
we have wished you good  
luck, ye that are of the house  
of the Lord.

27 God is the Lord, who  
hath shewed us light : bind  
the sacrifice with cords, yea,  
even unto the horns of the  
altar.

28 Thou art my God, and  
I will thank thee : thou art  
my God, and I will praise  
thee.

29 O give thanks unto the  
Lord, for he is gracious : and  
his mercy endureth for ever.

### EVENING PRAYER.

\* Psal. 119. *Beati imma-  
culati.*

**B**lessed are those that are  
undefiled in the way :  
and walk in the law of the  
Lord.

2 Blessed are they that  
keep his testimonies : and

\* The hundred and nineteenth Psalm  
is an admirable description of the excel-  
lency of God's laws, and the happiness  
which those enjoy who faithfully observe  
them ;

H h h 2



seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respected unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

*In quo corriget?*

**W** Herewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

There is a remarkable throughout for the spirit of piety, and fervent devotion interspersed with short ejaculations, excellent prayers, and divers incitements to practical religion, from all which we may reap great profit provided we attend to it with a devout frame of mind.

3 Thy words have I hid within my heart : that I should not sin against thee

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways.

8 My delight shall be in thy statutes : and I will not forget thy word.

*Retribue servo tuo.*

**O** Do well unto thy servant : that I may live, and keep thy word.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that

There is a remarkable circumstance in the original, where the parts which are named after the letters of the Hebrew alphabet, begin each line of a part with the same letter, like what is called an Acrostic verse.

*The 24th day.*

P S A L M S.

*The 25th day.*

it hath alway unto thy judgments.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellers.

*Adheſti parvimento.*

**M**Y ſoul cleaveth to the duſt : O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardeſt me : O teach me thy ſtatutes.

3 Make me to underſtand the way of thy commandments : and ſo ſhall I talk of thy wondrous works.

4 My ſoul melteth away for very heavineſs : comfort thou me according unto thy word.

5 Take from me the way of lying : and cauſe thou me to make much of thy law.

6 I have choſen the way of truth : and thy judgements have I laid before me.

7 I have ſtuck unto thy testimonies : O Lord, conſound me not.

8 I will run the way of thy commandments : when thou haſt ſet my heart at liberty.



## MORNING PRAYER.

*Legem pone.*

**T**Each me, O Lord, the way of thy ſtatutes : and I ſhall keep it unto the end.

2 Give me underſtanding, and I ſhall keep thy law : yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments : for therein is my deſire.

4 Incline my heart unto thy testimonies : and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity : and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgements are good.

8 Behold, my delight is in thy commandments : O quicken



*The 25th day.*

P S A L M S.

*The 25th day.*

quicken me in thy righteousness.

*Et veniat super me.*

**L**ET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers : for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

4 So shall I alway keep thy law : yea, for ever and ever.

5 And I will walk at liberty : for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

*Memor esto servi tui.*

**O** Think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

2 The same is my comfort

in my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in derision : yet have I not shrunked from thy law.

4 For I remembered thine everlasting judgements, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forsake thy law.

6 Thy statutes have been my songs : in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

8 This I had : because I kept thy commandments.

*Portio mea, Domine.*

**T**HOU art my portion, O Lord : I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

4 I made haste and prolonged not the time : to keep thy commandments.

5 The congregations of the ungodly

*The 25th day.*

PSALMS.

*The 25th day.*

ungodly have robbed me: but  
I have not forgotten thy law.

6 At midnight I will rise  
to give thanks unto thee :  
because of thy righteous judge-  
ments.

7 I am a companion of all  
them that fear thee : and  
keep thy commandments.

8 The earth, O Lord, is  
full of thy mercy : O teach  
me thy statutes.

*Bonitatem fecisti.*

O Lord thou hast dealt  
graciously with thy ser-  
vant : according unto thy  
word.

2 O learn me true under-  
standing and knowledge : for  
I have believed thy com-  
mandments.

3 Before I was troubled,  
I went wrong : but now have  
I kept thy word.

4 Thou art good and gra-  
tious : O teach me thy sta-  
tures.

5 The proud have imagin-  
ed a lie against me : but I  
will keep thy commandments  
with my whole heart.

6 Their heart is as fat as  
brawn : but my delight hath  
been in thy law.

7 It is good for me that I  
have been in trouble : that I  
may learn thy statutes.

8 The law of thy mouth  
is dearer unto me : than thou-  
sands of gold and silver.

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### EVENING PRAYER.

*Manus tue fecerunt me.*

THY hands have made  
me, and fashioned me :  
O give me understanding,  
that I may learn thy com-  
mandments.

2 They that fear thee will  
be glad when they see me :  
because I have put my trust  
in thy word.

3 I know, O Lord, that  
thy judgments are right : and  
that thou of very faithfulness  
hast caused me to be trou-  
bled.

4 O let thy merciful kind-  
ness be my comfort : accord-  
ing to thy word unto thy  
servant.

5 O let thy loving mercies  
come unto me, that I may  
live : for thy law is my de-  
light.

6 Let the proud be con-  
founded, for they go wicked-  
ly about to destroy me : but  
I will be occupied in thy  
commandments.

7 Let such as fear thee,  
and have known thy testi-  
monies : be turned unto me.

8 O



*The 25th day.*

P S A I M S.

*The 25th day.*

8 O let my heart be found  
in thy statutes : that I be not  
ashamed.

*Defecit anima mea.*

**M**Y soul hath longed for  
thy salvation : and I  
have a good hope because of  
thy word.

2 Mine eyes long fore for  
thy word : saying, O when  
wilt thou comfort me ?

3 For I am become like a  
bottle in the smoke : yet do  
I not forget thy statutes.

4 How many are the days  
of thy servant : when wilt  
thou be avenged of them that  
persecute me ?

5 The proud have digged  
pits for me : which are not  
after thy law.

6 All thy commandments  
are true : they persecute me  
falsly ; O be thou my help.

7 They had almost made  
an end of me upon earth : but  
I forsook not thy command-  
ments.

8 O quicken me after thy  
loving-kindness : and so shall  
I keep the testimonies of thy  
mouth.

*In eternum, Domine.*

**O** Lord, thy word : en-  
dureth for ever in hea-  
ven.

2 Thy truth also remain-

eth from one generation to  
another : thou hast laid the  
foundation of the earth, and  
it abideth.

3 They continue this day  
according to thine ordinance:  
for all things serve thee.

4 If my delight had not  
been in thy law : I should  
have perished in my trouble.

5 I will never forget thy  
commandments : for with  
them thou hast quickened me.

6 I am thine ; O save me ;  
for I have sought thy com-  
mandments.

7 The ungodly laid wait  
for me, to destroy me : but I  
will consider thy testimonies.

8 I see that all things come  
to an end : but thy com-  
mandment is exceeding broad.

*Quomodo dilexi.*

**L**ORD, what Love have  
I unto thy law : all the  
day long is my study in it.

2 Thou through thy com-  
mandments hast made me  
wiser than mine enemies : for  
they are ever with me.

3 I have more understand-  
ing than my teachers : for thy  
testimonies are my study.

4 I am wiser than the aged :  
because I keep thy command-  
ments.

5 I have restrained my feet  
from

*The 26th day.*

PSALMS.

*The 26th day.*

from every evil way : that I  
may keep thy word.

6 I have not shrunk from  
thy judgements : for thou  
teachest me.

7 O how sweet are thy  
words unto my throat : yea,  
sweeter than honey unto my  
mouth !

8 Through thy command-  
ments I get understanding :  
therefore I hate all evil ways.

\*\*\*\*\*

### MORNING PRAYER.

*Lucerna pedibus meis.*

**T**HY word is a lantern  
unto my feet : and a  
light unto my paths.

2 I have sworn, and am  
fidelity purposed : to keep  
thy righteous judgements.

3 I am troubled above mea-  
sure : quicken me, O Lord,  
according to thy word.

4 Let the freewill-offer-  
ings of my mouth please thee,  
O Lord : and teach me thy  
judgements.

5 My soul is alway in my  
hand : yet do I not forget  
thy law.

6 The ungodly have laid  
a snare for me : but yet I  
swerved not from thy com-  
mandments.

No. 18.

7 Thy testimonies have I  
claimed as mine heritage for  
ever : and why ? they are the  
very joy of my heart.

8 I have applied my heart  
to fulfil thy statutes alway :  
even unto the end.

*Iniquos odio habui.*

**I**Hate them that imagine  
evil things : but thy law  
do I love.

2 Thou art my defence and  
shield : and my trust is in thy  
word.

3 Away from me, ye wick-  
ed : I will keep the com-  
mandments of my God.

4 O stablish me according  
to thy word, that I may live :  
and let me not be disappoint-  
ed of my hope.

5 Hold thou me up, and I  
shall be safe : yea, my delight  
shall be ever in thy statutes.

6 Thou hast trodden down  
all them that depart from thy  
statutes : for they imagine  
but deceit.

7 Thou puttest away all  
the ungodly of the earth like  
dross : therefore I love thy  
testimonies.

8 My flesh trembleth for  
fear of thee : and I am afraid  
of thy judgements.

I i i

*Fess*



*The 26th day.*

P S A L M S.

*The 26th day.*

*Feci iudicium.*

**I** Deal with the thing that is lawful and right : O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

5 I am thy servant ; O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments : above gold and precious stone.

8 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

*Mirabilia*

**T**HY testimonies are wonderful : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and understanding unto the simple.

3 I opened my mouth, and

drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

5 Order my steps in thy word : and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

8 Mine eyes gush out with water : because men keep not thy law.

*Iustus es, Domine.*

**R**ighteous art thou, O Lord : and true is thy judgement !

2 Thy testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small and of no reputation : yet do I not forget thy commandments.

6 Thy

*The 26th day.*

P S A L M S.

*The 26th day.*

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

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### EVENING PRAYER.

*Clamavi in toto corde meo.*

**I** Call with my whole heart: hear me, O Lord, I will keep thy statutes;

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since that thou hast grounded them for ever.

*Vide humilitatem.*

**O** Consider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

*Principes persecuti sunt.*

**P**rinces have persecuted me without a cause: but my heart standeth in awe of thy word.

1112

2 I



*The 26th day.*

P S A L M S.

*The 27th day.*

2 I am as glad of thy word :  
as one that findeth great spoils.

3 As for lies, I hate and  
abhor them : but thy law do  
I love.

4 Seven times a day do I  
praise thee : because of thy  
righteous judgements.

5 Great is the peace that  
they have who love thy law :  
and they are not offended at it.

6 Lord, I have looked for  
thy saving health : and done  
after thy commandments.

7 My soul hath kept thy  
testimonies : and loved them  
exceedingly.

8 I have kept thy com-  
mandments and testimonies :  
for all my ways are before  
thee.

*Appropinquet deprecation.*

**L**ET my complaint come  
before thee, O Lord :  
give me understanding ac-  
cording to thy word.

2 Let my supplication come  
before thee : deliver me ac-  
cording to thy word.

3 My lips shall speak of  
thy praise : when thou hast  
taught me thy statutes.

\* The Prophet begs of God to defend  
him from the detractions and calumnies of  
the wicked, complaining that he is com-  
pelled to live among them : Hence we  
may observe, that good men may, with  
great reason, expect the divine protection

4 Yea, my tongue shall  
sing of thy word : for all thy  
commandments are righteous.

5 Let thine hand help me :  
for I have chosen thy com-  
mandments.

6 I have longed for thy  
saving health, O Lord : and  
in thy law is my delight.

7 O let my soul live, and  
it shall praise thee : and thy  
judgements shall help me.

8 I have gone astray like a  
sheep that is lost : O seek thy  
servant ; for I do not forget  
thy commandments.

\*\*\*\*\*

MORNING PRAYER.

\* Psal. 120. *Ad Dominum.*

**W**HEN I was in trou-  
ble, I called upon the  
Lord : and he heard me.

2 Deliver my soul, O Lord,  
from lying lips : and from a  
deceitful tongue.

3 What reward shall be  
given or done unto thee, thou  
false tongue : even mighty  
and sharp arrows, with hot  
burning coals.

when they are a/perfed or distressed by  
the wicked, though it is a great affliction  
to have any intercourse with such peo-  
ple ; and the righteous often look for-  
ward, wishing for the time of their deli-  
verance.





*The 27th day.*

PSALM 5.

*The 27th day.*

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sake: I will with thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

\* Psal. 123. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with

\* Those who are exposed to the contempt, persecution, and cruelty of the wicked, should from this psalm seek relief from the Lord, only placing all their trust in his succour; believing that God will never forsake those who serve him faithfully, suffer patiently and persevere in the course of their duty to the end of their lives, without being prevailed on to distrust his mercy and providence, whatever strong motives they may seem to have for such a conduct.

† The faithful among the Jews here

the scornful reproof of the wealthy: and with the despicable of the proud.

† Psal. 124. *Nisi quia Dominus.*

*minus.*

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

return thanks to God for having delivered them on so many occasions, acknowledging, that without his protection they would have been destroyed long before that time; all which we may, with better reason, apply to the care which God takes of the faithful among Christians, as they have more enemies to struggle with, and greater degrees of virtue to attain, in opposition to the joint interests of worldly grandeur, sin, and superstition.

7 Our

*The 27th day.*

P S A L M S.

*The 27th day.*

7 Our help standeth in the  
Name of the Lord : who hath  
made heaven and earth.

† Psal. 125. *Qui confidunt.*

**T**HEY that put their trust  
in the Lord, shall be e-  
ven as the mount Sion : which  
may not be removed, but  
standeth fast for ever.

2 The hills stand about  
Jerusalem : even so standeth  
the Lord round about his  
people, from this time forth  
for evermore.

3 For the rod of the un-  
godly cometh not into the  
lot of the righteous : lest the  
righteous put their hand un-  
to wickedness.

4 Do well, O Lord : un-  
to those that are good and  
true of heart.

5 As for such as turn back  
unto their own wickedness :  
the Lord shall lead them forth  
with the evil-doers ; but peace  
shall be upon Israel.

† This Psalm represents to us, in a  
few words, that those who fear God,  
and put their trust in him, are happy in  
the consideration of his favour and mer-  
cy ; that if he suffers them to be afflicted,  
he regards their weakness, shortens the  
time of their troubles, or gives them  
strength to bear up against them, and pa-  
tience to wait for the accomplishment of  
his holy will, while the unstable and pre-

EVENING PRAYER.

\* Psal. 126. *In convertendo.*

**W**HEN the Lord turn-  
ed again the capti-  
vity of Sion : then were we  
like unto them that dream.

2 Then was our mouth  
filled with laughter : and our  
tongue with joy.

3 Then said they among  
the heathen : The Lord hath  
done great things for them.

4 Yea, the Lord hath done  
great things for us already :  
whereof we rejoice.

5 Turn our captivity, O  
Lord : as the rivers in the  
south.

6 They that sow in tears :  
shall reap in joy.

7 He that now goeth on  
his way weeping, and bear-  
eth forth good seed : shall  
doubtless come again with  
joy, and bring his sheaves  
with him.

sumptuous are in danger of being sud-  
denly cut off in their sins.

\* This is a song of thanksgiving, in  
which the Jewish church praises God for  
their deliverance out of captivity ; but we  
see that those essentials of Christianity  
are insisted upon, which reduce the mind  
to calmness, meekness, and patience,  
with a grateful acknowledgement of God's  
manifest mercies.

Psal.



*The 27th day.*

P S A L M S.

*The 27th day.*

† Psal. 127. *Nisi Dominus.*

**E**Xcept the Lord build  
the house : their labour  
is but lost that build it.

2 Except the Lord keep  
the city : the watchman wak-  
eth but in vain.

3 It is but lost labour that  
ye haste to rise up early, and  
so late take rest, and eat the  
bread of carefulness : for so he  
giveth his beloved sleep.

4 Lo, children and the  
fruit of the womb : are an  
heritage and gift that cometh  
of the Lord.

5 Like as the arrows in  
the hand of the giant : even  
so are the young children.

6 Happy is the man that  
hath his quiver full of them :  
they shall not be ashamed  
when they speak with their  
enemies in the gate.

\* Psal. 128. *Beati omnes.*

**B**lessed are all they that  
fear the Lord : and walk  
in his ways.

2 For thou shalt eat the  
labour of thine hands : O well  
is thee, and happy shalt thou  
be.

3 Thy wife shall be as the  
fruitful vine : upon the walls  
of thine house ;

4 Thy children like the  
olive-branches : round about  
thy table.

5 Lo, thus shall the man  
be blessed : that feareth the  
Lord.

6 The Lord from out of  
Sion shall bless thee : that  
thou shalt see Jerusalem in  
prosperity all thy life long.

7 Yea, that thou shalt see  
thy children's children : and  
peace upon Israel.

† Here is an intimation to parents,  
matters and governors, that the disposal  
of all events is in the hand of providence,  
and therefore they should not depend so  
much upon their own care and vigilance  
as on the blessing of Almighty God.  
The Psalmist gives an instance in the  
having a numerous offspring, which he  
piously ascribes to the divine beneficence

\* This Psalm is appointed to be said  
or sung at the declaration of nuptials, up-

on going up to the Communion-table,  
where the happiness of good people is let  
forth, and the temporal blessings they en-  
joy, while God prospers their honest en-  
deavours, giving them children and a  
numerous posterity. Hence we may  
learn, that even the temporal blessing  
we enjoy are in some measure, a conse-  
quence of that sobriety, honesty, indus-  
try, which religion recommends more  
effectually than any conduct soundly  
upon mere worldly policy.

Psal.

*The 27th day.*

PSALMS.

*The 27th day.*

\* Psal. 129. *Sepe expugnauerunt.*

**M**ANY a time have they fought against me from my youth up : may Israel now say ;

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves, his bosom.

\* The faithful among the Israelites acknowledge in this Psalm, that though they had been often persecuted, God had never forsaken them ; whereas, their enemies should find all their contrivances end in their own destruction ; which ought to confirm us in the belief that the divine providence will never forsake the cause of good men, but make them finally happy.

§ This is one of the penitential Psalms wherein David implores the mercy of  
No. 19.

8 So that they who go by, say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

§ Psal. 130. *De profundis.*

**O**UT of the deep have I called unto thee, O Lord.

Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done anis : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the

God, and pardon for his sins, declaring that he puts all his trust in the goodness of the Lord. Hence we may learn, that if God should deal with us according to his strict justice, our case would be deplorable ; wherefore we ought with the deepest humility, to cast ourselves upon God's mercy. We may also observe, that he is more inclined to pardon than we may imagine, intimating herein his gracious intention to afford us every encouragement, as well as frequent opportunities of amendment.

K k k

Lord,



*The 28<sup>th</sup> day.*

PSALMS.

*The 28<sup>th</sup> day.*

Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

\* Psal. 131. *Domine, non es.*

**L**ORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me ;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.



### MORNING PRAYER.

† Psal. 132. *Memento, Domine.*

**L**ORD, remember David : and all his trouble ;  
2 How he sware unto the

\* The Psalmist's sentiments, in this short composition, are very similar to those of the Gospel : from both which we learn, that meekness, docility, innocence, and simplicity, are what must recommend us to the favour of Almighty God.

† This is a repetition of a vow which David made to build the Temple, as a repository for the ark of the covenant ;

Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed :

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 I o, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his foot-stool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 I et thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's

where we may observe his remarkable zeal for the honour of God, and the beauty of holiness exhibited in his service. Hence magistrates, and persons in authority may learn to consider the public worship of the Deity, as falling more immediately under their care and protection, not only as a main branch of their duty, but also as a reasonable ground whereon they should expect the prosperity of all those committed to their charge.

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*The 28th day.*

PSALM S.

*The 28th day.*

fake : turn not away the presence of thine Anointed.

11 The Lord hath made a

faithful oath unto David . an he shall not shrink from it

12 Of the fruit of thy body : shall I set u. on thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bleis her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her iaints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I

shall clothe them with shame : but upon himself shall his crown flourish.

\* Psal. 133. *Eccce, quam bonum !*

**B**Ehold, how good and joyful a thing it is : brethren to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 I like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

† Psal. 134. *Eccce nunc.*

**B**Ehold now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in

\* We have an excellent description here of the benefits which accrue to society from unanimity among those of the same community. Happy are the people who experience its good effects, and more happy those individuals, who are conscious of contributing all in their power

er to promote this beneficent temper. † This is one of the short songs of praise used in the service of the Temple, where the ministers, in their regular courses by night, are excited to praise God, and bleis the people.

K k k 2

3 Lift



*The 28th day.*

P S A L M S.

*The 28th day.*

the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

*Psalm 135. Laudate Nomen.*

**O** Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth

lightenings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Schon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and

*§ The subject of the former Psalm is here enlarged upon, wherein is set forth God's choice of Israel to be a peculiar people, his wonderful works in the creation and preservation of all things; his*

*miracles in the red-sea, in the desert, and Canaan; concluding with a striking contrast between the heathenish superstition and the worship of the True God.*

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PSALMS.

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ſpeak not : eyes have they,  
but they ſee not.

17 They have ears, and yet  
they hear not : neither is there  
any breath in their mouths.

18 They that make them  
are like unto them : and ſo  
are all they that put their  
truſt in them.

19 Praise the Lord, ye  
houſe of Iſrael : praise the  
Lord, ye houſe of Aaron.

20 Praise the Lord, ye  
houſe of Levi : ye that fear  
the Lord, praise the Lord.

21 Praise be the Lord out  
of Sion : who dwelleth at  
Jeruſalem.

## EVENING PRAYER.

\* Pſal. 136. *Conſitemini  
Domino.*

O Give thanks unto the  
Lord, for he is graci-  
ous : and his mercy endureth  
for ever.

2 O give thanks unto the  
God of all gods : for his mer-  
cy endureth for ever.

3 O thank the Lord of all  
lords : for his mercy endureth  
for ever.

4 Who only doeth great  
wonders : for his mercy en-  
dureth for ever.

5 Who by his excellent  
wiſdom made the heavens :  
for his mercy endureth for  
ever.

6 Who laid out the earth  
above the waters : for his  
mercy endureth for ever.

7 Who hath made great  
lights : for his mercy endur-  
eth for ever.

8 The ſun to rule by day :  
for his mercy endureth for  
ever.

9 The moon and the ſtars  
to govern the night : for his  
mercy endureth for ever.

10 Whoſmote Egypt with  
their firſt-born : for his mer-  
cy endureth for ever ;

11 And brought out Iſrael  
from among them : for his  
mercy endureth for ever.

12 With a mighty hand  
and ſtretched-out arm : for  
his mercy endureth for ever.

13 Who divided the Red-  
ſea in two parts : for his mer-  
cy endureth for ever ;

14 And made Iſrael to go  
thro' the miſt of it : for his

\* The ſame ſubjeſt is here farther in-  
ſiſted upon in a ſublime enumeration of  
God's Divine Attributes, Acts, and Mi-  
ſericordious Powers, exerted for the pre-

ſervation of his choſen people ; where the  
chorus of every verſe excites us with one  
accord to magnify God for his infinite  
mercies.

mercy



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mercy endureth for ever ;

15 But as for Pharaoh and his host, he overthrew them in the Red-sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Baſan . for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Iſrael his ſervant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever.

24 And hath delivered us from our enemies : for his mercy endureth for ever

25 Who giveth food to all fleſh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

\* Pſal. 137. *Super flumina.*

**B**y the waters of Babylon we ſat down, and wept : when we remembered thee, O ſion.

2 As for our harp, we changed them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a ſong, and melody in our heavinels : Sing us one of the ſongs of ſion.

4 How ſhall we ſing the Lord's ſong : in a ſtrange land ?

5 If I forget thee, O Je-

\* This is an affecting deſcription of the miſeries which the Jews ſuffered at Babylon, during the captivity, when taunted with their former proſperity, and required to ſing one of thoſe Songs uſed in divine worſhip at Jeruſalem. Nothing can be more pathetic, than the manner which the Pſalmiſt has choſen to introduce and continue the whole ſubject, by way of narrative ; and the peculiar cha-

raſter of the Jews is as ſtrongly marked as poſſible ; extremely attached to their religious worſhip and beloved city, they ſeemed inſenſible to every thing but the downfall of thoſe who had injured them in their diſtreſs, and the preſent bitter circumſtance which detained them in a land where they could expect no future eſtabliſhment.

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Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

† Psal. 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth :

for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me : and endedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : That great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despite not them the works of thine own hands.

† David being inspired with a holy zeal, declares that he will praise God openly for all his favours, exciting all kings and nation, to join with him, while

he celebrates the divine mercy, and implores the continuance of God's protection.

MORN-



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# MORNING PRAYER.

† Psal. 139. *Domine, pro-*  
*basi.*

**O** Lord, thou hast search-  
ed me out, and known  
me: thou knowest my down-  
sitting, and mine uprising; thou  
understandest my thoughts  
long before.

2 Thou art about my path,  
and about my bed: and I spiest  
out all my ways.

3 For lo, there is not a  
word in my tongue: but thou,  
**O** Lord, knowest it altogether.

4 Thou hast fashioned me  
behind and before: and laid  
thine hand upon me.

5 Such knowledge is too  
wonderful and excellent for  
me: I cannot attain unto it.

6 Whither shall I go then  
from thy spirit: or whither  
shall I go then from thy pre-  
sence?

7 If I climb up into hea-  
ven, thou art there: if I go  
down to hell, thou art there  
also.

8 If I take the wings of  
the morning: and remain in

† In this Psalm David solemnly ac-  
knowledges God's omnipresence and om-  
niscience, adoring his infinite widom in  
the formation of man, and declaring,  
that the contemplation thereof would

the uttermost parts of the sea;

9 Even there also shall thy  
hand lead me: and thy right  
hand shall hold me.

10 If I say, Peradventure  
the darknesses shall cover me:  
then shall my night be turn-  
ed to day.

11 Yea, the darknesses is no  
darkness with thee, but the  
night is as clear as the day:  
the darknesses and light to thee  
are both alike.

12 For my reins are thine:  
thou hast covered me in my  
mother's womb.

13 I will give thanks un-  
to thee, for I am fearfully  
and wonderfully made: mar-  
vellous are thy works, and  
that my soul knoweth right  
well.

14 My bones are not hid  
from thee: though I be made  
secretly, and fashioned be-  
neath in the earth.

15 Thine eyes did see my  
substance, yet being imper-  
fect: and in thy book were  
all my members written;

16 Which day by day  
were fashioned: when as yet  
there was none of them.

always excite him to a religious obser-  
vation of his laws. He then commis-  
sion his cause to God, and openly disavows  
his caule to God, and openly disavows  
nances the wicked, by chasting the work-  
ers of iniquity out of his pretence. The  
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17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as tho' they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

whole Psalm requires our sincerest attention ; teaching us, from the consideration of God's infinitude, imminency, and omniscience, that it is impossible to escape his notice, to deceive his wisdom, or evade his justice ; wherefore, we must be circumspect in all our actions, upright in our intentions, and, above all things, modest in our expectations, that we may be accounted worthy objects of

No. 19

+ Psal. 140. *Tribe me, Deliver me.*

**D**ELIVER me, O Lord, from the evil man : and preserve me from the wicked man ;

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

his mercy ; who has declared, that he will pardon the humble and penitent, but execute strict justice on the haughty and obdurate.

+ David intreats God to defend him from the wiles and malice of those who sought his ruin, denouncing the divine vengeance against them. Christians would do well to imitate him in the faith which he every where testifies in God's

L 11

providence



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8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

† Psal. 141. *Domine, clavi-  
mavi.*

**L**ORD, I call upon thee,  
haste thee unto me :

providence and protection ; but they ought to remember, that the spirit of resentment, with which he was often transported, might be allowed him, as a king, a prophet, and one zealous for the true worship, when idolatry was in dan-

and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

ger of getting the upper-hand ; all which may excuse him, but cannot countenance us to wish for vengeance on our enemies.

† David belittles God in this Psalm, to receive his prayer and keep him from apostasy, confiding in the divine help, and

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P S A L M S.

*The 29th day.*

9 But mine eyes look unto thee, O Lord God : in thee is my trust; O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked-doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

### EVENING PRAYER.

\* Psal. 142. *Voce mea, ad Dominum.*

**I** Cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my

path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

and committing his cause to God's righteous judgement. The whole is interspersed with profitable remarks and excellent maxims, on the conduct which religious persons ought to observe, in the unavoidable intercourse which they have with men of cunning, selfish, or brutal characters.

\* David being pursued by Saul, hid himself in the cave of Addullam, and composed this Psalm upon that occasion,

praying God to assist him, and vowing to return him a due acknowledgment of praise on his deliverance. The event teaches us, that God is the best resource in trouble, and the righteous may confidently depend upon his assistance, in proportion to their former zeal for his true worship, their faithful dependence upon him, and earnest prayer for his assistance in the time of adversity, and full purpose of dedicating themselves to his service for the future.



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*The 29th day.*

\* Pſal 143. *Domine, exaudi*

**H**EAR my prayer, O Lord, and conſider my deſire : hearken unto me for thy truth and righteouſnels take.

2 And enter not into judgement with thy ſervant : for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmiten my life down to the ground : he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me : and my heart within me is deſolate.

5 Yet do I remember the time paſt ; I muſe upon all thy works : yea, I exerciſe myſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee : my ſoul gaſpeth unto thee, as a thirſty land.

7 Hear me, O Lord, and

\* Here the royal Pſalmiſt humbles himſelf before God, confeſſing his ſins and bewailing his deplorable condition, expoſed to a violent and unjuſt perſecution. He concludes with requeſting the light of God's Holy Spirit to direct him in his actions, and exhort him out of the difficulties to which he was reduced. The Pſalm is more particularly remarkable for that ſound concluſion contained in the ſecond Verſe, *For in thy ſight ſhall no man living be juſtified* : A con-

that ſoon, for my ſpirit waxeth faint : hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving-kindneſs betimes in the morning, for in thee is my truſt : ſhew thou me the way that I ſhould walk in, for I liſt up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Name's ſake : and for thy righteouſneſs ſake bring my ſoul out of trouble ;

12 And of thy goodneſs ſlay mine enemies : and deſtroy all them that vex my ſoul, for I am thy ſervant.

cluſion, which is the very baſis of the Goſpel, and which every man may diſcern by the mere light of reaſon only ; ſo that we are without excuſe, if we arrogantly claim to ourſelves the merit of good actions, not conſidering the many breaches of our expreſs duty, which every one's experience can furniſh him with, thus depriving ourſelves of the benediſt ariſing from the divine mercy. What is this but expoſing ourſelves wiſſully to the rigid ſcourge of God's juſtice?

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MORNING PRAYER.

\* Psal. 144. *Benedictus Dominus.*

**B**Iessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight.

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him!

4 Man is like a thing of nought. his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great wa-

ters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full, and plentiful with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there

\* This is a Song of Thanksgiving, for the victories which David had obtained over his enemies, with a prayer for the prosperity of Israel; from whence we may learn to return thanks for whatever successes we receive, and ascribe

them to the divine protection which we enjoy, together with other public blessings; praying for their continuance, if we would hope for this upon any reasonable foundation.



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be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

\* Psal. 145. *Exaltabo te,*

*Deus.*

**I** WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

\* We have here one of the most excellent Songs of Praise in the whole Book of Psalms ; where David celebrates with great zeal and affection, the greatness, power, and justice of the Deity ; but especially his goodness towards all men, and the love which he bears towards all

who worship him in sincerity : A composition, worthy the serious perusal of christians ; as they have more lively tokens of God's goodness and mercy in the Gospel, than any Jew could boast of with all their national privileges.

16 Thou

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16 Thou openest thine hand :  
and fillest all things living  
with plenteousness.

17 The Lord is righteous  
in all his ways : and holy in  
all his works.

18 The Lord is nigh unto  
all them that call upon him :  
yea, all such as call upon him  
faithfully.

19 He will fulfil the desire  
of them that fear him : he  
also will hear their cry, and  
will help them.

20 The Lord preserveth  
all them that love him : but  
scattereth abroad all the un-  
godly.

21 My mouth shall speak  
the praise of the Lord : and  
let all flesh give thanks unto  
his holy Name for ever and  
ever.

† *Psalm. 146. Lauda, anima  
mea.*

**P**raise the Lord, O my  
soul ; while I live will  
I praise the Lord : yea, as  
long as I have any being, I  
will sing praises unto my God.

2 O put not your trust in  
princes, nor in any child of

man : for there is no help in  
them.

3 For when the breath of  
man goeth forth, he shall  
turn again to his earth : and  
then all his thoughts perish.

4 Blessed is he that hath  
the God of Jacob for his help :  
and whose hope is in the Lord  
his God ;

5 Who made heaven and  
earth, the sea, and all that  
therein is : who keepeth his  
promise for ever ;

6 Who helpeth them to  
right that suffer wrong : who  
feedeth the hungry.

7 The Lord looseth men  
out of prison : the Lord giv-  
eth sight to the blind.

8 The Lord helpeth them  
that are fallen : the Lord car-  
eth for the righteous.

9 The Lord careth for the  
strangers ; he defendeth the  
fatherless and widow : as for  
the way of the ungodly, he  
turneth it upside down.

10 The Lord thy God, O  
Sion, shall be King for ever-  
more : and throughout all ge-  
nerations.

† The Psalmist here vows to spend his  
life in God's service, advising us to trust  
in the Lord only, who is governor of  
the world, and takes particular care of  
the righteous. Hence we may learn, that  
the best resource in trouble is God Al-

EVEN-



EVENING PRAYER.

\* Psal. 147. *Laudate Dominum.*

**O** Praise the Lord ; for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow

upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

\* Here the Israelites are exhorted to praise God for the wonders of creation, and the favours which he had shewn them ; from which we may learn, to

adore the wisdom of God in the works of creation and providence, to which all our enjoyments may be referred, both respecting time and eternity.

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18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

\* Psal. 148. *Laudate Dominum.*

**O** Praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spaketh the word, and they were made ; he commanded, and they were created.

6 He hath made them fast

for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps ;  
8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth, and all people : princes, and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

† Psal. 149. *Cantate Dominum.*

**O** Sing unto the Lord a new song : let the con-

\* We are here taught, that it is God who has created, preserved, and who governs all things that are in the heaven, or upon the earth, the angels, the sun, the moon, and the stars ; that it is by his will, that fire, hail, snow, winds, and mountains, trees, and living creatures, do produce their several effects ; but above all it is granted to mankind

No. 19.

to know and bleis him ; in which happy employment, small and great, men and women, young and old, ought to join, each in their particular stations, to set forth the goodness of God with great zeal and alacrity.

† This is a Psalm of Praise for the particular deliverances and victories which God had granted to Israel ; from the

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*The 30th day.*

P S A L M S.

*The 30th day.*

gregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

consideration of which, we may learn to commemorate our own national successes, and acknowledge the many visible interpositions of providence in favour of these kingdoms.

† The Israelites, and all good men, are here excited to praise God with the instruments of musick used in the Jewish

9 That they may be avenged of them, as it is written: Such honour have all his saints.

† Psal. 150. *Laudate Deum.*

**O** Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath praise the Lord.

worship : where every thing that can utter a sound is summoned to join in one grand chorus, and hymn to the Deity. May we contribute our parts to this generally acknowledged duty ; that after having praised God upon earth, we may glorify him eternally in the heavens. *Amen.*

*The End of the Psalms.*

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## \* Forms of Prayer to be used at Sea.

*The Morning and Evening Service to be daily used at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the water with bounds, until day and night come to an end; Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King *George*, and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Islands may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

*The Collect.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

\* These Forms were added to the Common Prayer upon the Review; and it is to be wished, that the use of them in the Fleets of Great Britain was more seriously attended to, which can only be done by the example of superior officers, and the choice of so-

¶ *Prayers to be used in Storms at Sea.*

O Most powerful and glorious Lord God, at whose command the winds blow and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

¶ *Or this:*

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our

life, grave, and sensible men, for chaplains to the Ships of War; men of equal courage and prudence, who neither want address to win over the unthinking by mildness, with good and sound advice, nor proper firmness to repel the gross insults which are sometimes

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## Forms of Prayer to be used at Sea.

life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. Amen.

*The Prayer to be said before a Fight at Sea againſt any Enemy.*

**O** Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest on the throne judging right; and therefore we make our addreſs to thy divine Majesty in this our neceſſity; that thou wouldeſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou givest not away the battle to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance; but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldeſt be a defence unto us againſt the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. Amen.

*Short Prayers for ſingle Perſons that cannot meet to join in Prayer with others, by reaſon of the Fight or Storm.*

### General Prayers.

**L**ORD, be merciful to us ſinners, and ſave us for thy mercies ſake. Thou art the great God, that haſt made, and ruleſt all things: O deliver us for thy Name's ſake.

Thou art the great God to be feared above all: O ſave us that we may praife thee.

*Special Prayers with reſpect to the Enemy*

**THOU,** O Lord, art juſt and powerful: O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong tower of defence to all that flee unto thee: O ſave us from the violence of the enemy

time caſt upon religion, by thoſe who nevertheleſs expect all that obedience from their inferiors, which is beſe-

O Lord of hosts, fight for us; that we may glorify thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

*Short Prayers in reſpect of a Storm.*

**THOU,** O Lord, that ſtilleſt the raging of the ſea; hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that diſt ſave thy diſciples ready to periſh in a ſtorm; hear us, and ſave us, we beſeech thee. Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now, and evermore. Amen.

**O**UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

*When there ſhall be imminent Danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble confeſſion of their ſins to God: in which every one ought ſeriously to reflect upon thoſe particular ſins, of which his Conſcience ſhall accuſe him; ſaying as followeth:*

### The Confeſſion.

**A**lmighty God, the Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wick-

ed by its wife and orderly appointments.

edneſs,

## Forms of Prayer to be used at Sea.

chels, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us. The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, thro' Jesus Christ our Lord. Amen.

*¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

A Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with hearty repentance, and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen.

## Thanksgiving after a Storm.

*Psal. 66. Jubilate Deo.*

O BE joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Psal. 107. Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

## *Collects of Thanksgiving.*

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures,

whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

*¶ Or this:*

O most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we learn even from them hereafter to obey thy voice, and to do thy will. We therefore blest and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

*An Hymn of praise and thanksgiving, after a dangerous tempest.*

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.  
Great is the Lord, and greatly to be praised;



## Forms of Prayer to be used at Sea.

praised; let the redeemed of the Lord say so : whom he hath delivered from the mercilefs rage of the sea.

The Lord is gracious, and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door ;

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul ;

The sea roared : and the stormy wind lifted up the waves thereof ;

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us because of trouble ;

Then we cried unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the Children of men !

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things.

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen.

Glorify baro the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end, Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*



After Victory or deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us ;

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth. Blessed

## Forms of Prayer to be used at Sea.

Blessed be the Name of the Lord  
from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After this Hymn may be sung the*  
*Te Deum.*

¶ *Then this Collect.*

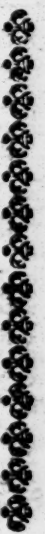
O Almighty God, the Sovereign commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the holy spirit, as for all thy mer-

\* It was well considered to give this direction, lest by the natural carelessness and Avidity of Seamen, the solemn

cies, so in particular for this victory and deliverance, be all glory and honour, world without end, *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*



## At the \* BURIAL of their Dead at SEA.

¶ *The Office in the Common Prayer-Book may be used; only instead of these Words [We therefore commit his Body to the Ground, Earth to Earth, &c.] say,*

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the resurrection of the Body (when the Sea shall give up her Dead) and the life of the world to come, thro' our Lord Jesus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to subdue all things to himself.

manner of interring their dead should be neglected, which naturally remind them of the Resurrection.



# A FORM of PRAYER with THANKSGIVING

to be used yearly upon the Fifth † Day of NOVEMBER; for the happy Deliverance of King JAMES I. and the Three Estates of ENGLAND, from the most traiterous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of His Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

¶ *The Minister of every Parish shall give \* warning to his Parishioners publicly in the Church, at Morning Prayer the Sunday before, for the due observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publicly, distinctly, and plainly, the Act of Parliament made in the Third Year of King James the First, for the observation of it.*

¶ *The Service shall be the same with the usual Office for Holy-days in all things, except where it is hereafter otherwise appointed.*

¶ *If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.*

¶ *Morning Prayer shall begin with these Sentences:*

**T**HE Lord is full of compassion and mercy: long-suffering, and of great goodness. *Psal.* 103. 8.

He will not always be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *ver.* 10.

¶ *Instead of Venite exultemus, shall this Hymn following be used; one Verse by the Priest, and another by the Clerk and People.*

**O** Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pf.* 107. 1.

*Let them give thanks whom the Lord hath redeemed: and delivered from the band of the enemy.* *ver.* 2.

Many a time have they fought a-

† It is well known from History, what a formidable design was concerted and ready for execution, in order to extirpate our religious and civil liberties at once, by an unforseen stroke of Popish policy, which was in good time prevented by a providential discovery of the whole contrivance, commonly called, *The Powder Plot, or Papists Conspiracy.*

\* These Directions in the Rubric

gainst me from my youth up: may Israel now say. *Pf.* 129. 1.

*Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.* *ver.* 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Pf.* 35. 7.

*They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.* *Pf.* 57. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Pf.* 147. 5.

*The Lord setteth up the meek: and bringeth the ungodly down to the ground.* *ver.* 6.

Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong

provide for the yearly observation of this Festival; which is the more important, as the arrival of King William, with the commencement of that revolution, in favour of our religious and civil liberties which followed, are joined to the Fifth of November. It was needless to add the Prayers from the other Daily Offices, as the Directions here are sufficient for information, and the passages are easily turned to.

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## Gunpowder Treason.

for thine own self. *Psal.* 80. 17.  
*And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.* ver. 18.

Glory be to the Father, &c.

*As it was in the beginning, &c.*

¶ *Proper Psalms.* 64, 124, 125.

¶ *Proper Lessons.*

The first, 2 Sam. 22.

*Te Deum.*

The second, *Acts* 23.

*Jubilate.*

*In the Suffrages after the Creed, theſe ſhall be infered and uſed for the King.*

*Prieſt.* O Lord, ſave the King.

*People.* Who putteth his truſt in thee.

*Prieſt.* Send him help from thy holy place;

*People.* And evermore mightily defend him.

*Prieſt.* Let his enemies have no advantage againſt him;

*People.* Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

A Almighty God, who haſt in all ages ſhewed thy power and mercy in the miraculous and gracious deliverance of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies, and malicious practices of all the enemies thereof; We yield thee our unſeigned thanks and praiſe for the wonderful and mighty deliverance of our gracious Sovereign King James the firſt, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the example of former ages. From this unnatural conſpiracy, not our merit but thy mercy; not our foreſight but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all  
 No. 20.

honour and glory in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord.  
 Amen.

A Ccept alſo, moſt gracious God, of our unſeigned thanks, for filling our hearts again with joy and gladneſs, after the time that thou haſt afflicted us, and putting a new ſong into our mouths, by bringing His Maſteſty King William, upon this Day, for the deliverance of our Church and Nation from Popiſh tyranny and arbitrary power. We adore the wiſdom and juſtice of thy providence, which ſo timely interpoſed in our extreme danger, and diſappointed all the deſigns of our enemies. We beſeech thee, give us ſuch a lively and laſting ſenſe of what thou didſt then, and haſt ſince that time done for us, that we may not grow ſecure and careleſs in our obedience, by preſuming upon thy great and undeſerved goodneſs; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou haſt in a marvellous manner preſerved to us. Let truth and juſtice, brotherly kindneſs and charity, devotion and piety, concord and unity, with all other virtues, ſo flouriſh among us, that they may be the ſtability of our times, and make this Church a praiſe in the earth. All which we humbly beg for the ſake of our bleſſed Lord and Saviour. Amen.

¶ *In the end of the Litany (which ſhall always this Day be uſed) after the Collect [We humbly beſeech thee, O Father, &c.] ſhall this be ſaid which ſolloweth.*

A Almighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterpriſe, plotted and intended this day to have been executed againſt the King, and the whole State  
 N n n  
 of



## Gunpowder Treason.

of England, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed; for our sins have cried to Heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin; And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Son's sake Jesus Christ, our only Mediator and Advocate. *Amen.*

¶ *Instead of the Prayer [In Time of War and Tumults] shall be used this Prayer following.*

O Lord, who didst this Day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood: insatiate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *George*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they

may never prevail against us, or triumph in the ruin of thy Church among us; but that our gracious Sovereign, and his Realm, being preserved in thy true Religion, and by thy merciful goodness protected in the same; we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETernal God, and our most mighty protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the Realm of *England* assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving His late Majesty King *William* a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all treasons and conspiracies; Preserve him in thy faith, fear and love; Prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

*The Epistle. Rom. 13. 1.*

LET every soul be subject unto the higher powers. For there is no power, but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou

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## Gunpowder Treason.

*¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

*¶ This Sentence is to be read at the Offertory.*

**W**Hatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *S. Matth. 7. 12.*

*¶ After the Prayer for the Church Militant, this following Prayer is to be used.*

**O** God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies; We blest and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our religion and liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King *GEORGE*; and a spirit of fervent zeal for our holy religion, which thou hast so wonderfully rescued, and established a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

*The Gospel. S. Luke 9. 51.*

**A**ND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.



A FORM of \* PRAYER with FASTING, to be used yearly upon the 30<sup>th</sup> Day of JANUARY, being the Day of the Martyrdom of the Blessed King CHARLES the First; to implore the Mercy of GOD, that neither the Guilt of that sacred and innocent Blood, nor those other Sins, by which GOD was provoked to deliver up both us and our King into the Hands of cruel and unreasonable Men, may at any Time hereafter be visited upon us, or our posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

## The ORDER for MORNING PRAYER.

¶ *He that ministereth, shall begin with one or more of these Sentences.*

**T**O the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

¶ *Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and People.*

**R**ighteous art thou, O Lord, and just are thy judgements! *Pf. 119.*

137. *Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh*

9. 33. *Nevertheless, our feet were almost*

\* If we consider the series of oppressions which the subjects of these nations underwent, and the contempt thrown upon our fundamental laws during the usurpation, and upon the murder of King Charles the First, this

gone: our treadings had well-nigh slipped. *Psal. 73. 2.*

*For why? we were grieved at the stretched: we did also see the ungodly in such prosperity. ver. 3.*

The people stood up, and the rulers took counsel together: against the Lord and against his Anointed. *Pf. 2. 2.*

*They cast their heads together with one consent: and were confederate against him. Psal. 83. 5.*

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. 31. 15.*

*They spoke against him with false tongues, and compassed him about with words of hatred: and sought against him without a cause. Psal. 109. 2.*

Yea, his own familiar friends, whom he trusted: they that eat of his bread, laid great wait for him. *Psal 41. 9.*

*They rewarded him evil for good: to the great discomfort of his soul. Psal. 35. 12.*

They took their counsel together, saying, God hath forsaken him: per-

Form of Prayer and Fasting was very properly appointed, as it tended to impress the minds of all good men with horror at such wicked proceedings.

secute

## King Charles the Martyr.

secute him, and take him, for there is none to deliver him. *Psal.* 71. 9.

*The treach of our nobles, the Ancient of the Lord was taken in their pits : of whom we said, Under his shadow we shall be safe.* *Lam.* 4. 20.

'The adversary and the enemy entered into the gates of Jerusalem : saying, When shall he die, and his name perish ? *ver.* 12. *Psal.* 41. 5.

*Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.* *ver.* 8.

False witnesses also did rise up against him : they laid to his charge things that he knew not. *Psal.* 35. 11.

*For the sins of the people, and the iniquities of the priests : they shed the blood of the just in the midst of Jerusalem.* *Lam.* 4. 13.

O my soul, come not thou into their secret ; unto their assembly, mine honour be not thou united : for in their anger they slew a man. *Gen.* 49. 6.

*Even the man of thy right hand : the Son of man whom thou hast made so strong for thine own self.* *Psal.* 80. 17. In the sight of the unwise he seemed to die : and his departure was taken for misery. *Wisd.* 3. 2.

*The gods counted his life madness, and his end to be without honour : but he is in peace.* *Wisd.* 5. 4. and 3. 3.

For though he was punished in the sight of men : yet was his hope full of immortality. *Wisd.* 3. 4.

*How is he numbered with the children of God : and his lot is among the saints !* *Wisd.* 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. *Psal.* 94. 1. and 51. 18.

*Be merciful, O Lord, unto thy people, whom thou hast redeemed : and lay not innocent blood to our charge.* *Deut.* 21. 8.

O shut not up our souls with sinners : nor our lives with the blood-thirsty. *Psal.* 25. 9.

*Deliver us from blood guiltiness, O*

God, thou that art the God of our salvation : and our tongues shall sing of thy righteousness. *Psal.* 51. 14.

For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee. *Psal.* 5. 4.

*Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man.* *ver.* 6.

O how suddenly do they consume : perish, and come to a fearful end ! *Psal.* 73. 18.

*Yea, even like as a dream, when one awaketh : so dost thou make their image to vanish out of the city.* *ver.* 19.

Great and marvellous are thy works, O Lord God Almighty : just and true are thy ways, O King of saints ! *Rev.* 15. 3.

*Righteous art thou, O Lord : and just are thy judgements !* *Psal.* 119. 137.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

*As it was in the beginning, is now, and ever shall be : world without end. Amen.*

¶ *Proper Psalms.* 9. 10. 11.

¶ *Proper Lessons.*

The first, 2 Sam. 1.

The second, S. Matth. 27.

¶ *Instead of the first Collect at Morning Prayer, shall these two which next follow, be used.*

O Most mighty God, terrible in thy judgements, and wonderful in thy doings towards the children of men ; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First, to be (as this day) taken away by the hands of cruel and bloody men : We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not



## King Charles the Martyr.

to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Blessed Lord, in whose sight the death of thy Saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant that this our Lord may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: And all for Jesus Christ his sake, our only Mediator and advocate. *Amen.*

*¶ In the end of the Litany (to which shall always on this Day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read*

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hast nothing that thou hast made, who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have

mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

*¶ In the Communion-Service, after the Prayer for the King [Almighty God, whose Kingdom is everlasting, &c.] instead of the Collect for the day, shall these two be used.*

O most mighty  
God, &c. } *As in the,*  
Blessed Lord, &c. } *Morning*  
                                  } *Prayers.*

*The Epistle. 1 S. Pet. 2. 13.*

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour

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## King Charles the Martyr.

*Sermon of his own composing upon the same Argument.*

*¶ In the offertory shall this sentence be read:*

Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets.

*S. Matth. 7. 12.*

*¶ After the Prayer* [For the whole State of Christ's Church, &c.] *these two Collects following shall be used.*

○ Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King *Charles the First*; (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles the Second*, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and, together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unfeigned thanks; beseeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King *George*, a long and happy reign over us: So we that are thy people, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, thro' Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

*The*

our the King. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the forward. For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth.

*The Gospel. S. Matth. 21. 23.*

THERE was a certain householder which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another and stoned another. Again he sent other servants, more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

*¶ After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates shall preach a*



# King Charles the Martyr.

## The ORDER for EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, &c.  
¶ *Proper Psalms.* 79. 94. 95.

¶ *Proper Lessons.*

The First, Jerem. 12. or Dan. 9. to ver. 22.

The second, Hebr. 11. ver. 32. and 12. to ver. 7.

¶ *Instead of the first Collect at Evening Prayer, shall these two which next follow, be used.*

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this day especially) and to turn from us, and our posterity, all those judgements, which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ Amen.

Blessed God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King Charles the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitely used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do

we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness and charity before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was; and at length by a wonderful providence bring him back, and set him thereon; to restore thy true religion, and to settle peace amongst us; for these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. Amen.

¶ *Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used.*

O Lord, we beseech thee, } *As before*  
&c. } *at Morning*

O most mighty God, &c. } *Prayer.*

Turn thou us, &c.  
¶ *Immediately before the Prayer of St. Chrysostom, shall this Collect, which next followeth, be used.*

A Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder, as on this day, committed upon the sacred person of thine Anointed, hast taught us, that neither the greatest of kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that

## *The King's Restoration.*

that is before us, in faith and patience, this for thy Son our Lord Jesus Christ  
humility and meekness, mortification his sake; to whom with thee and the  
and self denial, charity and constant Holy Ghost, be all honour and glory,  
perseverance unto the end: And all world without end. *Amen.*

### A FORM of PRAYER with THANKSGIVING to

Almighty God, for having put an End to the Great Rebellion,  
by the Restitution of the King and Royal Family, and the Resto-  
ration of the Government after many Years Interruption: Which  
unspeakable Mercies were wonderfully compleated upon the  
Twenty-ninth of MAY, in the Year 1660; and in Memory there-  
of, that Day in every Year is by Act of Parliament appointed to  
be for ever kept holy.

*The Act of Parliament made in the twelfth, and confirmed in the thirteenth Year  
of King Charles the Second, for the observation of the Twenty-ninth day of  
May yearly, as a Day of publick Thanksgiving, is to be read publicly in all  
Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's  
day next before every such Twenty-ninth of May, and notice shall be given for  
the due observation of the said Day.*

*The Service shall be the same with the usual Office for Holy-days, except where  
it is in this Office otherwise appointed.*

*If this day shall happen to be Ascension-day, or Whit-sunday, the Collects of  
this Office are to be added to the Offices of those Festivals in their proper places;  
if it be Monday or Tuesday in Whitsun-week, or Trinity-sunday, the Proper  
Psalms appointed for this day, instead of those of ordinary course, shall be also  
used, and the Collects added as before; and in all these cases the rest of this Of-  
fice shall be omitted: But if it shall happen to be any other Sunday, this whole  
Office shall be used as it followeth entirely. And what Festival soever shall hap-  
pen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed  
instead of Venite exultemus, shall be constantly used.*

*Morning Prayer shall begin with these  
Sentences.*

**T**O the Lord our God belong  
mercies and forgivenesses, tho'  
we have rebelled against him. Neither  
have we obeyed the voice of the Lord  
our God, to walk in his laws, which  
he set before us. *Dan. 9. 9, 10.*

It is of the Lord's mercies that we  
were not consumed: because his com-  
passions fail not. *Lam. 3. 2.*

*Instead of Venite exultemus, shall  
be sung or said this Hymn following;  
one versè by the Priest, and another  
by the Clerk and People,  
No. 20.*

**M**y song shall be always of the lov-  
ing-kindness of the Lord: with  
my mouth will I ever be shewing forth  
his truth from one generation to ano-  
ther. *Psal. 89. 1.*

*The merciful and gracious Lord hath  
so done his marvellous works: that they  
ought to be had in remembrance. Psal.*  
*111. 4.*

Who can express the noble acts of  
the Lord: or shew forth all his praise?

*Psal. 106. 2.*

*The works of the Lord are great:  
sought out of all them that have plea-  
sure therein. Psal. 111. 2.*

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## The King's Restoration.

The Lord setteth up the meek : and bringeth the ungodly down to the ground. Psal. 147. 6.

*The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.* Psal. 103. 6.

For he will not always be chiding : neither keepeth he his anger for ever. ver. 9.

*He hath not dealt with us after our sin : nor rewarded us according to our wickedness.* ver. 10.

For look how high the heaven is in comparison of the earth : so great is his mercy toward them that fear him. ver. 11.

*Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.* ver. 13.

Thou, O God, hast proved us : thou also hast tried us, even as silver is tried. Psal. 66. 9.

*Thou sufferest men to ride over our heads, we went through fire and water : but thou hast brought us out into a wealthy place.* ver. 11.

Oh, how great troubles and adversities hast thou shewed us ! and yet didst thou turn and refresh us : yea, and broughtest us from the deep of the earth again. Psal. 71. 18.

*Thou didst remember us in our low estate, and redeem us from our enemies : for thy mercy endureth for ever.* Psal. 136: 23, 24.

Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob. Psal. 85. 1.

*God hath preserved us his goodness plentifully : and God hath let us see our desire upon our enemies.* Psal. 59. 10.

They are brought down, and fallen : but we are risen, and stand upright. Psal. 20. 8.

*There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.* Psal. 36. 12.

The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron. Psal. 115. 12.

*He shall bless them that fear the Lord : both small and great.* ver. 13.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men ! Psal. 107. 21.

*That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness.* ver. 22.

And not hide them from the children of the generations to come : but shew the honour of the Lord, his mighty and wonderful works that he hath done. Psal. 78. 4.

*That our posterity may also know them, and the children that are yet unborn : and not be as their forefathers, a faithless and fubborn generation.* Psal. 78. 6, 9.

Give thanks, O Israel, unto God the Lord, in the congregations : from the ground of the heart. Psal. 68. 26.

*Praised be the Lord daily : even the God who helpeth us, and poureth his benedictions upon us.* ver. 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. Psal. 7. 9.

*Let all those that seek thee, be joyful and glad in thee : and let all such as love thy salvation, say always, The Lord be praised.* Psal. 40. 19.

Glory be to the Father, &c.

*As it was in the beginning, &c.*  
¶ *Proper Psalms.* 124. 126. 129. 118.

¶ *Proper Lessons.*

The first, 2 Sam. 19. ver. 9. or Numb. 16.

*Te Deum.*

The second, The Epistle of S. Jude.

*Jubilate Deo.*

¶ *The Suffrages next after the Creed, shall stand thus :*

*Priest.* O Lord, shew thy mercy upon us ;

*Ans.* And grant us thy salvation.

*Priest.* O Lord, save the King ;

*Ans.* Who putteth his trust in thee.

*Priest.* Send him help from thy holy place ;

*Ans.* And evermore mightily defend him.

*Priest.* Let his enemies have no advantage against him ;

*Ans.*

## The King's Restoration.

*Ans. Let not the wicked approach to hurt him.*

*Priest. Endue thy Ministers with righteousness;*

*Ans. And make thy chosen people joyful.*

*Priest. Give peace in our time, O*

*Lord;*

*Ans. Because there is none other that fighteth for us, but only thou, O God.*

*Priest. Be unto us, O Lord, a strong tower;*

*Ans. From the face of our enemies.*

*Priest. O Lord, hear our prayer;*

*Ans. And let our cry come unto thee.*

*Instead of the first Collect at Morning Prayer, shall these two which follow be used.*

**O** Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies. We yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from *The Great Rebellion*, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us; that all the world may know, that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

**O** Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King CHARLES the Second, notwithstanding all the power and malice of his enemies, and by placing him on the throne of these kingdoms, didst restore also unto us the publick and free protection of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee; with all due thankfulness, to acknow-

ledge thine unspeakable goodness herein, as upon this day shewed unto us; and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves, vowing all holy obedience in thought; word, and work, unto thy Divine Majesty; and promising all loyal and dutiful allegiance to thine Anointed Servant now set over us, and to his heirs after him: whom we beseech thee to bless with all increase of grace, honour and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

*In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which next followeth:*

**A**lmighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious conspiracies, and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful deliverance, by thy wife and good Providence, as upon this day completed, and vouchsafed to our then most gracious Sovereign King CHARLES the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, usurpation, and tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence: not our own arm, but thy right hand and thine arm did rescue and deliver us.

O o o 2

And



## The King's Restoration.

And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, and praise, with most humble and hearty thanks in all churches of the Saints: Even so, blessed be the Lord our God, who alone doth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. *Amen.*

*In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.*

O Almighty God, &c. } *As before at*  
O Lord God of our } *Morning*  
salvation, &c. } *Prayer.*

*The Epistle. 1 S. Pet. 2. 11.*

**D**EARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

*The Gospel. S. Matth. 22. 16.*

**A**ND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tri-

bute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's: And unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

*In the offertory shall this sentence be read:*

**N**OT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. *S. Matth. 7. 21.*

*After the Prayer [For the whole State of Christ's Church, &c.] this Collect following shall be used.*

**A**LMIGHTY God, and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and kingdom; As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, assuage their malice and confound their devices. Strengthen the hands of our gracious Sovereign King *George*, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that

## A Form of Prayer, &c.

that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal family, from all Treasons and Conspiracies. Be unto him an helmet of salvation, and a strong tower of defence against the face of all his enemies: Clothe them with shame and confusion; but upon himself and his

posterity let the Crown for ever flourish. So we thy people and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise, from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

**A Form of PRAYER with THANKSGIVING**  
to Almighty God; to be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of October: being the Day on which his Majesty began his happy Reign.

*The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

*If this Day shall happen to be Sunday, this whole Office shall be used as it follows entirely.*

*Morning Prayer shall begin with these Sentences.*

**I** Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour.

*1 Tim. 2. 1, 2, 3.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S John 1. 8, 9.*

*Instead of Venite exultemus, the Hymn following shall be said or sung: one Verse by the Priest, and another by the Clerk and People.*

Our Lord our Governor: how excellent is thy Name in all the world! *Pf. 8. 1.*  
Lord, what is man, that thou hast such respect unto him: or the Son of man, that thou so regardest him! *Psal. 144. 3.*

The merciful and gracious Lord hath to done his marvellous works: that they ought to be had in remembrance. *Psal. 111. 4.*

*O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. 107. 21.*

Behold, O God our Defender: and look upon the face of thine Anointed.

*Psal. 84. 9.*

*O hold thou up his goings in thy paths: that his footsteps slip not. Psal. 17. 5.*

Grant the King a long life: and make him glad with the joy of thy countenance. *Psal. 61. 6 & 21. 6.*

*Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psal 61. 7.*

In his time let the righteous flourish: and let peace be in all our borders.

*Psal. 72. 7. & 147. 14.*

*As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psal. 132. 19.*

D. Med.



## A Form of Prayer with Thanksgiving

Blessed be the Lord God, even the God of Israel : which only doeth wondrous things. *Psalm*. 72. 18.

*And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.* ver. 19.

Glory be to the Father, and to the Son : and to the Holy Ghost.

*As it was in the beginning, is now, and ever shall be : world without end. Amen.*

¶ *Proper Psalms*, 20. 21. 101.

¶ *Proper Lessons.*

*The First*, *Joel*. 1. *to the end of the ninth Verse.*

*Te Deum.*

*The Second*, *Rom*. 13. *Jubilate Deo.*

¶ *The Suffrages next after the Creed shall stand thus :*

*Priest.* O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the King ;

*Answer.* Who putteth his trust in thee.

*Priest.* Send him help from thy holy place ;

*Answer.* And evermore mightily defend him.

*Priest.* Let his enemies have no advantage against him.

*Answer.* Let not the wicked approach to hurt him.

*Priest.* Endue thy Ministers with righteousness ;

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people ;

*Answer.* And blest be thine inheritance.

*Priest.* Give peace in our time, O Lord ;

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* Be unto us, O Lord, a strong tower ;

*Answer.* From the face of our enemies.

*Priest.* O Lord, hear our prayer ;

*Answer.* And let our cry come unto thee.

¶ *Instead of the first Collect at Morning Prayer, shall be used this following*

*Collect of Thanksgiving for his Majesty's Accession to the Throne.*

**A** Almighty God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure ; We yield thee unfeigned thanks, for that thou wast pleased, as on this Day, to place thy Servant our Sovereign Lord King GEORGE, upon the Throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him ; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession flourish in his days ; direct all his counsels and endeavours to thy glory, and the welfare of his people ; and give us grace to obey him cheerfully and willingly for conscience sake, that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good ; let him always possess the hearts of his people, that they may never be wanting in honour to his Person, and dutiful submission to his Authority ; let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the King, and Royal Family be used.*

O Lord our God, who upholdest and governest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord GEORGE, as on this day, set over us by thy grace and providence to be our King ; and so together with him blest our gracious Queen CHARLOTTE, their Royal Highnesses GEORGE Prince of WALES, the Princess DOWAGER of WALES, and all the Royal Family ; that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may I

## For the Twenty-fifth Day of October.

and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who, with the Father and the Holy Spirit, lieth and reigneth, ever one God, world without end. *Amen.*

*Then shall follow this Collect for God's protection of the King against all his Enemies.*

**M**ost gracious God, who hast set thy servant **GEORGE** our King upon the throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed: Hide him from the gathering together of the froward, and from the insurrection of wicked doers: Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies, that no secret conspiracies, nor open violence, may disquiet his Reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition, that to the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and adversities, through Jesus Christ our Lord. *Amen.*

*Then the Prayer for the High Court of Parliament, (if sitting.)*

*In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as Supreme Governor of this Church.*

Blessed Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; we acknowledge with humble and thankful hearts thy great goodness to us, in setting thy servant our most gracious King over this Church and Nation; Give him, we beseech

thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hands; Let his eyes behold the success of his designs for the service of thy true Religion established amongst us; And make him a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before his face; Let not Heresies and false Doctrines disturb the Peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will: And that these blessings may be continued to ages, let there never be one wanting in his House to succeed him in the government of these Kingdoms, that our posterity may see his children's children, and peace upon Israel. So we that are thy people, and the sheep of thy pasture, shall give thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

*The Epistle. 1 S. Pet. 2. 11.*

**D**Early beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; As free, and not using your liberty for a cloke of maliciousness, but as the servants of God: Honour all men; love the brotherhood; Fear God; Honour the King.

*The*



## A Form of Prayer with Thanksgiving

*The Gospel. S. Maith. 22. 16.*

**A**ND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye Hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him and went their way.

*¶ After the Nicene Creed shall follow the Sermon.*

*¶ In the Offertory shall this Sentence be read.*

**L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *S Maith 5. 16.*

*¶ After the Prayer [For the whole state of Christ's Church, &c.] these Collects following shall be used.*

*¶ A Prayer for Unity.*

**O** God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there

is but one body, and one spirit, and one hope of our calling; one Lord, one faith, one baptism; one God, and Father of us all; so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

**G**Rant, O Lord, we beseech thee, that the courte of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, thro' Jesus Christ our Lord. *Amen.*

**G**Rant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

**A**lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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## GEORGE R.

*OUR will and pleasure is, That these four Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England; to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.*

*Given at our Court at St. James's, the seventh Day of October, 1761; in the first Year of our Reign.*

*By His Majesty's Command,*

BUT E.



# A R T I C L E S

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year 1562; for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion. Reprinted by His Majesty's Commandment; with His Royal Declaration prefixed thereunto.

## HIS MAJESTY'S DECLARATION.

**B**EING by God's Ordinance, according to our just Title, *Defender of the Faith, and supreme Governor of the Church, within these our Dominions*, We hold it most agreeable to this our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to our charge, in unity of true Religion, and in the bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to God's Word: Which we do therefore ratify and confirm; requiring all our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end we command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of *England*; and, that if any difference arise about the external policy, concerning the *Injunctions, Canons, and other Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: And We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of our Princely Care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy from time to time in Convocation, upon their humble desire shall have Licence under our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which we will not endure any varying or departing in the least degree.

That for the present, though some Differences have been ill raised, yet We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true, usual, literal meaning of the said Articles, and that even in those curious Points, in which the present Differences lie, Men of all sorts take the Articles of the Church of *England* to be for them; which is an Argument again, that none of them intend any Defection of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will that all further curious Search be laid aside, and these Disputes shut up in God's Promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England*, according to them. And that no man hereafter shall either print or

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## Articles of Religion.

preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: And shall not put his own Sense or Comment to be the meaning of the Article, but shall take it in the literal and grammatical Sense.

That if any publick Reader in either of our Universities, or any Head or Master of a College, or any other person respectively, in either of them, shall affix any new Sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our Royal Assent; he, or they the Offenders, shall be liable to our Displeasure, and the Church's Censure in our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

## ARTICLES of RELIGION.

### I. *Of Faith in the Holy Trinity.*

**T**HERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

### II. *Of the Word or Son of God, which was made very Man.*

**T**HE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

### III. *Of the going down of Christ into Hell.*

**A**S Christ died for us, and was buried; so also it is to be believed, that he went down into Hell.

### IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with

flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

### V. *Of the Holy Ghost.*

**T**HE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

### VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

**H**OLY Scripture containeth all things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

*Of the Names and Number of the Canonical Books.*

**G**enesis,

Exodus,

Leviticus,

Numeri,

Deuteronomium,

Josua,

Judges,

Ruth,

*The First Book of Samuel,*

*The Second Book of Samuel,*

*The First Book of Kings,*

P P P 2

*The*



## Articles of Religion.

*The Second Book of Kings,  
The First Book of Chronicles,  
The Second Book of Chronicles,  
The First Book of Esdras,  
The Second Book of Esdras,  
The Book of Hester,  
The Book of Job,  
The Psalms,  
The Proverbs,  
Ecclesiastes, or Preacher,  
Cantica, or Songs of Solomon,  
Four Prophets the greater,  
Twelve Prophets the less.*

And the other Books (as *Hierome* faith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any Doctrine; Such are these following:

*The Third Book of Esdras,  
The Fourth Book of Esdras,  
The Book of Tobias,  
The Book of Judith,  
The rest of the Book of Hester,  
The Book of Wisdom,  
Jesus the Son of Sirach,  
Baruch the Prophet,  
The Song of the three Children,  
The Story of Susanna,  
Of Bel and the Dragon,  
The Prayer of Manasses,  
The First Book of Maccabees,  
The Second Book of Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

### VII. Of the Old Testament.

THE Old Testament is not contrary to the New: For both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Com-

mon-wealth; yet notwithstanding no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

### VIII. Of the three Creeds.

THE three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostle's* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

### IX. Of Original or Birth-Sin.

Original Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φρονιμα σαρκος*, which some do expound the Willom, some Sensuality, some the Affection, some the Desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

### X. Of Free-Will.

THE condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

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## Articles of Religion.

### XI. *Of the Justification of Man.*

**WE** are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or desertings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

### XII. *Of good Works.*

**A**lbeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

### XIII. *Of Works before Justification.*

**WORKS** done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

### XIV. *Of Works of Supererogation.*

**V**oluntary Works besides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded to you, say, We are unprofitable servants.

### XV. *Of Christ alone without Sin.*

**C**hrist in the truth of our nature was made like unto us in all things (sin only except) from which he was

clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: And sin (as Saint John saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive ourselves, and the truth is not in us.

### XVI. *Of Sin after Baptism.*

**N**OT every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

### XVII. *Of Predestination and Election.*

**P**redestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season; they through grace obey the calling: They be justified freely; they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ; they religiously walk in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable



## Articles of Religion.

able comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's Promises in such wise, as they be generally set forth to us in Holy Scripture: And in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

### XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

### XIX. *Of the Church.*

THE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

### XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites and Ceremonies, and Authority in controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

### XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (so far as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

### XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Reliques, and also invocation of Saints, is found a thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

### XXIII. *Of ministering in the Congregation.*

IT is not lawful for any man to take upon him the Office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto

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## Articles of Religion.

unto them in the congregation to call and send Ministers unto the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the people understand.*

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have publick prayer in the Church, or to minister the Sacraments in a Tongue not understood of the people.

### XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's Profession: but rather they be certain sure witnessses, and effectual signs of grace, and God's good-will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are States of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper; for they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only, as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVI. *Of the Unprofitableness of the Ministers, binders not the effect of the Sacrament.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of all evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

### XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth, whereby, as by an instrument, that they receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

### XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: Inasmuch that to such as rightly, wor-



*Articles of Religion.*

thily, and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked, which do not eat the Body of Christ in the use of the Lord's Supper.*

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. *Augustine* faith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people : for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Chriftian men alike

XXXI. *Of the one Oblation of Christ  
finished upon the Cross.*

THE offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for the sins of the whole world, both original and actual ; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did

offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests, Bishops, Priests, and Deacons,* are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage : Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXXII. *Of excommunicate Persons,  
how they are to be avoided.*

THAT Person which by open denunciation of the Church, is rightly cut off from the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like ; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

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## Articles of Religion.

### XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

#### ¶ Of the Names of the Homilies.

1. *Of the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works; First, of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the place and time of Prayer.*
9. *That Common Prayer and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend Estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *Of the Rogation-days.*
18. *Of the state of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

### XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that of itself is superstitious

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and ungodly. And therefore wholly ever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

### XXXVII. *Of the Civil Magistrate.*

THE King's Majesty hath the chief power in this realm of *England*, and other his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of Sacraments, the which thing the injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; But that only prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

### XXXVIII. *Of Christian men's goods, which are not common.*

THE riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such

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## Articles of Religion.

such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a christian man's oath.*

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and

James his Apostle; so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity; so it be done according to the Prophet's teaching, in Justice, Judgment, and Truth.

## THE RATIFICATION.

**THIS** Book of Articles before rehearsed, is again approved, and allowed to be bolden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the upper house, and by the subscription of the whole Clergy of the nether house in their Convocation, in the Year of our Lord 1571.

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# A TABLE of KINDRED and AFFINITY, wherein whosoever are related, are forbidden in Scrip- ture and our Laws to Marry together.

## *A Man may not marry his*

- 1 Grandmother,
- 2 Grandfather's Wife,
- 3 Wife's Grandmother.

- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.

- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.

- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.

- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.

- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.

- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.

- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.

- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.

- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

## *A Woman may not marry her*

- 1 Grandfather,
- 2 Grandmother's Husband,
- 3 Husband's Grandfather.

- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.

- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.

- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.

- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.

- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.

- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.

- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.

- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.

- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

T H E E N D.



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